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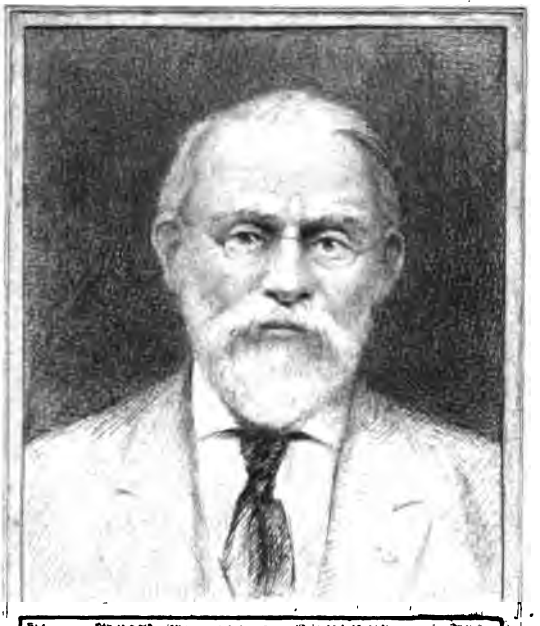
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VOLUME VI.

REWA KÁNTHA, NÁRUKOT, CAMBAY, AND SURAT STATES.

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JAMES M. CAMPBELL.

February, 1880.

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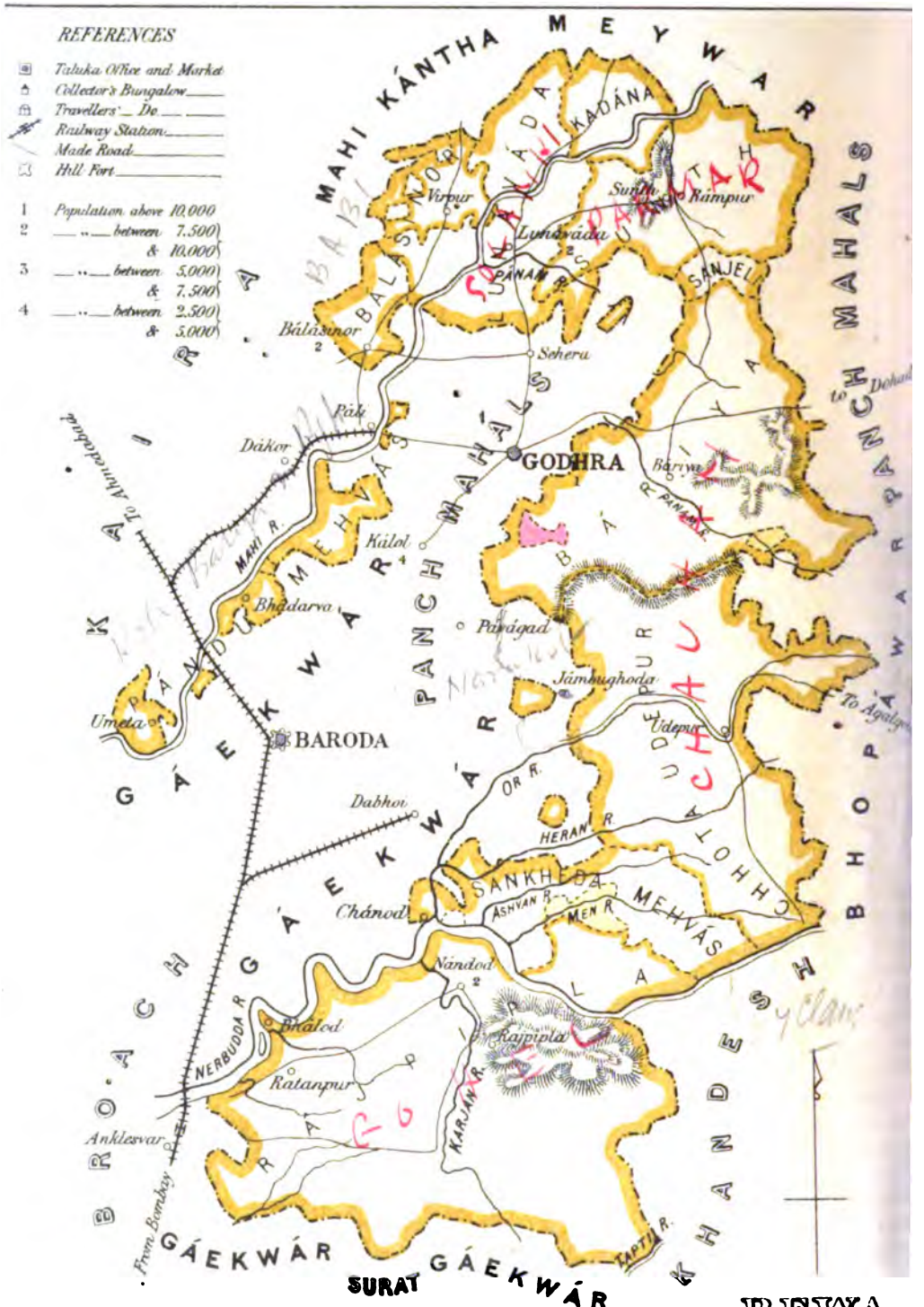
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REWA KA'NTHA.

CHAPTER I.

DESCRIPTION.

THE lands under the control of the Rewa Kántha Political Agent lie between 21° 23′ and 23° 33′ north latitude and 73° 3′ and 74° 18′ east longitude. With an extreme length from north to south of about 140 miles and a breadth from east to west varying from ten to fifty, the Rewa Kántha has an area of about 4792 square miles, a population of over 500,000 souls or 110 to the square mile, and yields an estimated average yearly revenue of about £162,710 (Rs. 16,27,100).

Boundaries.

Besides lands stretching about fifty miles along the south bank of the Rewa or Narbada, the Rewa Kántha includes an irregular band of territory from ten to fifty miles broad, passing north from the Narbada about twelve miles beyond the Mahi, and to the west an isolated strip of land chiefly along the left bank of the Mahi. It is bounded on the north by the Meywár states of Dungarpur and Bánsváda; on the east by the sub-divisions of Jhálod and Dohad in the Panch Maháls, Ali Rájpur and other petty states of the Bhopávar Agency and a part of Khándesh; on the south by Gáikwár territory and the Mándvi sub-division of Surat; and on the west by Anklesvar and Broach, by Gáikwár territory, by Godhra and Kálol in the Panch Maháls, by Thásra and Kapadvanj in Kaira, and by Paránti in Ahmedabad. The Pándu and Dorka Mehvás villages detached from the rest of the Agency lie chiefly along the left bank of the Mahi, between the Panch Maháls and Baroda territory on the east, and Kaira on the west.

Divisions.

The Rewa Kántha Agency contains six large and fifty-five small states. Of the large states, one, Rájpipla in the south with an area of about 1574 square miles, is of the first class, and five, Chhota Udepur and Báriya in the centre, and Sunth, Lunávada, and Bálásinor in the north and north-west, are second class states with areas varying from 400 to 875 square miles. The fifty-five small states, with an average area of about thirty square miles, include Kadána and Sanjeli in the north and three groups of Mehvás or turbulent villages. Of the three Mehvás groups, Sankheda with an area of 311 square miles, comprising twenty-two petty estates, lies on the right bank of the Narbada, while the Pándu Mehvás with an area of 138 square miles and twenty-two small estates, and the Dorka Mehvás nine square miles in extent with three estates, are situated on

Chapter I. Description. Divisions.

the borders of the Mahi. About one-fifth of the whole Rewa Kántha, comprising nineteen states yielding a yearly revenue of about £30,000 (Rs. 3,00,000), is, on account of the minority of the chiefs and from other causes, under the entire control of the Political Agent. Of the nineteen states under direct management, two Lunávada and Sunth are second class; the rest are small estates varying in area from four to 100 square miles. The following table shows the chief statistics of the different Rewa Kántha states:—

Rewa Kántha States, 1879.

Name.	Area.	Villages	Population.	Density per square mile.	Houses.	Estimated revenue.
						£
Kadána	130	100	13,669	97	3002	1000
Sunth	394	578	49,675	126	11,544	9000
Lunávada	388	487	74,813	192	17,257	12,900
Sanjeli...	53	41	2532	77	713	510
Bálásinor	189	249	41,984	222	9684	8000
Báriya...	813	478	52,421	64	12,404	17,500
Pándu and Dorka Mehvás	147	154	41,618	283	10,350	11,200
Chhota Udepur ...	873	530	62,918	72	14,506	25,000
Sankheda Mehvás ...	311	326	46,966	111	9674	18,500
Rájpipla	1514	591	120,036	79	23,956	80,000
Total ...	4792	3494	506,647	106	113,310	183,610

Aspect.

In the outlying villages to the west along the Mahi, and in the north and south where the district stretches into the Gujarát plain, the land is open and flat. But along the east border and, except in the tamer valleys of the Orsang and Heran, over the whole centre of the district, the country is *pál* land hilly and forest-clad yielding little more than the three 'ps', *páhn*, *páni*, and *pán*, stones, water, and leaves.

Mountains.

Though with no high mountains, the Rewa Kántha is a hilly district. Its two principal ranges are, in the south the Rájpipla hills, the west-most spurs of the Sátpudás the water-parting between the Narbada and the Tápti valleys, and across the centre of the district the spurs of the Vindhya range, that running from the flat topped sandstone crowned table land of Ratanmál, forty miles west to Pávágad, form the water-parting between the valleys of the Narbada and the Mahi. Within Rewa Kántha limits the Rájpipla hills form a range, bordering the left bank of the Narbada and a high plateau that stretches from this range south. Except a spur passing about eight miles north into the Rewa Kántha, the south range of the Rájpipla hills, that runs parallel to the Tápti, lies outside of Rewa Kántha limits. The north Rájpipla hills with an average breadth of about twelve miles covered with rather stunted timber and stocked with tigers, panthers, bison and other of the largest sorts of wild game, stretch about forty miles across the south of Rewa Kántha. In the east the hills, steep and rugged, rise into difficult peaks. Westwards near Rájpipla the line is from south to north crossed by the stream of the Karjan and its tributary the Teri, whose waters join close to the new Rájpipla fort. Beyond this break the range lower and less marked, gradually falling into a table-land

Chapter I. Description. Mountains.

stretches west into Broach. On one of the highest peaks, Dev Satia about 2000 feet above the sea, are the ruins of old Rájpipla, where in troublous times the chief and his followers used to take refuge. The way up, difficult even for footmen, through thick forest and high elephant grass, winds round precipices and ugly ledges. There are still traces of the former capital and on Dev Satia immediately behind are the ruins of an old fort. From Dev Satia the view is wide and beautiful. To the east, ranges of hills rise in endless confusion, to the south the valley of the Karjan stretches through the central uplands, to the west the Narbada winds to the sea, and to the north lies the rich Gujarát plain with Pávágad on the horizon. Of the south Rájpipla hills the only spur that comes within Rewa Kántha limits has, unlike the northern range, sloping sides and flat tops. On the east of the Karjan river a ridge of hills stretches for twelve miles from north to south, and to the east of this again lies the Ságbára range 700 feet high, well wooded and flat topped, peopled by several small Bhil hamlets. The Vindhya spurs, that lying east and west cross the centre of the district from Ratanmál to Pávágad, are steep about 800 feet high, their tops in some places flat, in others rising into peaks. In the range are several passes, two of them at Kadvál in Udepur and near Ságtála in Báriya fit for carts. From Ratanmál northwards a chain of hills or more strictly a line of table-land from 800 to 1200 feet above the sea, the water-parting between the Mahi and the Anás, forms the boundary between the Rewa Kántha states of Báriya, Sanjeli and Sunth on the west, and the Panch Mahál districts of Dohad and Jhálod in the east. This table-land can in many places be crossed by carts. Besides the chief highway, that between Godhra and Dohad mounts the plateau about seven miles west of Dohad, roads run from Báriya, Sunth, and other Rewa Kántha towns to Dohad, Jhálod and Limdi. Between this table-land and the range of the Pávágad hills are many irregular branching timber-covered spurs, steep and high with jagged tops on the east, growing gradually lower as they pass west, and finally disappearing in the basin of the Mahi. To the north these spurs, more regular and unbroken, lying north and south parallel to each other in ranges separated by narrow valleys, form a link between the Árávali and Vindhya mountains. Occasionally the traveller may go for miles along the hill foot without finding an opening, and in some parts in moving from one village to another has to make long detours.

Rivers.

Separated by the central line of the Ratanmál and Pávágad hills, are two distinct river systems, the Mahi with its tributary the Pánam in the north, and in the south the Narbada joined from the right bank by the Men Asvan Heran and Or or Orsang, and on the left by the Karjan.

The Mahi.

Entering the district in the extreme north-east corner, the Mahi passes south-west for about 120 miles through Kadána, Lunávada, and the Pándu Mehvás. Between steep, fifty to eighty feet high, banks, sometimes rocky but chiefly of clay or conglomerate furrowed by local drainage into deep ravines, the stream of the Mahi seldom

Chapter I. Description. Rivers. *The Mahi.*

except in floods filling it from side to side, flows along a broad sandy or stony bed broken at times by islands of rock or rich alluvial soil. During the 120 miles of its Rewa Kántha course[1] the country through which the river flows changes from wild forest-clad hills and cliffs in the east to a flat bare plain in the west. Its deep banks and in the hot season, its very languid stream, make the Mahi of little use for watering crops. Its stream is too shallow and its bed too rocky to allow of water carriage. Ferry boats are its only craft. Its rich stores of fish are little used.

The Pánam.

Of the local tributaries of the Mahi the only one of importance is the Pánam, that rising in the Ratanmál hills after a north-west course of ninety miles falls into the Mahi, six miles west of Lunávádá. Its broad sandy bed between banks generally about forty feet high, can, except in floods, be crossed by carts at points not more than half a mile apart. After a course of thirty miles north-west the Pánam enters Báriya, about forty miles east of Pávágad, then after twenty miles in Báriya it passes through thirty miles of Godhra, its last eight miles lying in the forest and hill country of Lunávádá.

The Narbada.

The hundred miles of the Narbadá's Rewa Kántha course may be divided into three parts; the first about thirty miles south-west from Hámp to the Dev river; the second, about thirty miles north-west through the Rewa Kántha to Chánod; and the third, forty miles south-west to Gováli about four miles east of Broach.

From Hámp to Gardeshvar about ten miles below the Dev river, through a country of hill and forest, between wooded or steep craggy banks, the stream passes over a channel too rocky for any craft but timber rafts. For the next twenty miles to Chánod, though the right bank keeps steep, the left is low and shelving and the stream is deep and the channel smooth enough to allow the passage of boats of not more than two feet draught. Near Chánod, the right bank, about eighty feet high, is seamed with ravines, the knolls between crowned with villages. The stream is even in the hot weather deep and swift, and in floods swelling forty feet above its fair weather level, it stretches for a mile across the low southern bank. During

[1] Following the course of the stream, the details are, after six miles two small streams join, the Sukna from the right and the Chibota from the left. Four miles further (10), through a 200 feet deep passage between sheer and bluff cliffs and among wild and thickly wooded valleys, the river cuts through three parallel hill ranges that run north to the western A'ravali spurs. A mile (11) below the pass is Kadána, and some miles further Munpur, both difficult fords. About twenty miles below Kadána (31) the Bhádar a small stream dry during half the year joins from the right; five miles further (36) at Madhvás is a steep and difficult ford and nine miles lower (45) a good ford at Hadod; about a mile further (46) the Pánam joins from the south-east; two miles lower (48) at Chámpeli is a difficult and rocky ford, and another also difficult and rocky at Sávli (52); five miles further (57) the river leaves Rewa Kántha, then after dividing Kaira and the Panch Mahals for fifteen miles (72) is the Páli ford where the great Godhra highway crosses, a ford in the fair season and a ferry in the rains; then eight miles further (80) a good ford at Itva; five miles below (85) Sihora a difficult rocky passage, where from the left the Meshri from Godhra falls into the Mahi; one mile further (86) from the left come the united streams of the Goma and Karad; then at Bhádarva ten miles lower (96) a ferry; after six miles (102) the Bombay Baroda and Central India Railway crosses; and then for twenty miles more (122) the river passes through the west villages of the Pándu Mehvás.

the remaining forty miles the country grows richer and more open, the banks are lower, the bed widens including islands, and the stream deep and slow enough for water carriage, is for the last twenty miles at all times too deep for carts, and for eight is a tidal stream[1] a mile and a half broad where it leaves the district.

The chief of the Narbadá's Rewa Kántha feeders are from the right the Men, Ashvin and Or, and from the left the Dev, Karjan, Kari, Madhuvati, Káveri and Amrávati. Passing down the stream, from the left the Dev after an eighteen mile course from the Bábáka talávi hills falls into the Narbada, about twenty-five miles below Hámp. The Dev valley is of special interest from its sandstone rocks and beds of trap ashes. Eighteen miles further, from the right comes the Men, a small stream with a rugged south-west course of about fifty miles from the Chhota Udepur hills. Four miles more from the same side, in size and course much like the Men, comes the Ashvin and six miles more also from the right, the Or or Orsang. This, the largest of its Rewa Kántha feeders, rising in the Ratanmál hills after a south-west course of about ninety miles through Chhota Udepur, Baroda, and the Sankheda Mehvás, joins the Narbada at the sacred town of Chánod. With banks from twenty to thirty feet high and a broad sandy bed, the Or is, except in times of flood, a small stream. In its passage through the Rewa Kántha the stream running twelve miles west, takes a sudden south bend and after thirteen miles again turns sharp north. In this bend stands the town of Chhota Udepur. Beyond Udepur ten miles to the north-west, the Or is from the right joined by the Ain, a small stream with its source in the Ratanmál range. Then after twelve miles west it bends south-west and is joined on the right or north bank by the Buraj, a small stream also from the Ratanmál range. Twelve miles further the Baroda boundary is reached and for twenty-five miles the Or flows south-west through Baroda till close to the Sankheda village of Bhiloria, it is joined on its east or left bank by the Heran. This river from Ali Rájpur in the east, with banks from forty to fifty feet high and a bed divided by rocky barriers into long pools, may in the fair season be crossed by carts at every two or three miles. After its meeting with the Heran for seven miles through the Sankheda estates of Shanor and Mándva, the Or, shallow in the fair weather, but in floods from forty to fifty feet deep, passes south between steep banks from sixty to 100 feet high. Its meeting with the Narbada is sacred, thousands, especially at the Chaitra (April-May) full moon, coming there to bathe. Four miles below the Or from the south or left bank comes the Karjan, in size the second of the Narbadá's Rewa Kántha tributaries. This stream, rising in south Rájpipla and flowing north through the central range of hills, joins the Narbada about six miles south of the present capital of Nándod. Among the hills its banks, always steep and rocky, are in places impassable and rocky ridges stretching across its bed divide the stream into deep dark pools. Twenty-five miles after it enters Rájpipla limits, the Mohan brings

[1] The April-May, *Vaishákh*, springs pass as far as the island of Dev thirteen miles higher.

Chapter I. Description. Rivers. *The Narbada.*

to the Karjan the drainage of the most westerly hills. Thirty miles further in the centre of the north-most range of hills close to Rájpipla, it is on the right bank joined by the Teri. Leaving the hills the Karjan keeps north for six miles and then sweeping to the west passes Nándod town, and after six miles more falls into the Narbada near the village of Rund. During its last twelve miles the river bed is from sixty to 100 yards wide, with from thirty to forty feet high banks, steep on one side and shelving on the other. Nineteen and a half miles west of the Karjan also from the south, comes the Kari a small stream formed by the meeting of several water-courses. Eight miles further, off the north end of the Shuklatirth island, comes the Madhuvati, draining north-west from the centre of the Rájpipla hills. Ten miles beyond, also on the left bank, the Káveri, a small stream with a sandy bed almost dry during the hot season, from one of the west spurs of the Rájpipla hills, after a winding northerly course of about thirty miles, falls into the Narbada, four miles east of the Broach boundary. The last of its feeders, the Amrávati rising in the Rájpipla hills and flowing west parallel to the Káveri does not join the Narbada till below Rewa Kántha limits.

The chief islands in the Narbada bed are: four miles below the Karjan, Vyásji, untilled, two miles long by half a mile broad, its ownership in dispute between Rájpipla and Baroda; fifteen miles lower off the mouth of the Khadi, Div island, a sandy waste, a mile and a half long by half a mile broad; six miles below the Khadi, the Nand island; six miles further off the mouth of the Madhuvati, Shuklatirth, four miles long and one broad, famous for its great Banian tree the *Kabir Vad* [1]; and four miles more, west of the Káveri, an island 3¾ miles long and at broadest 1½ miles, yearly covered in times of flood and yielding the finest crops of tobacco, castor-oil and millet. The chief ferries are at Chánod; at the north end of the Vyásji island four miles below; at Pátna two miles lower, and in the next eight miles at Varkal Oli, Sisodra, and Rájpur; one and a half miles lower at Asha; and four miles further at Vásna and Indor. Four miles below Indor is the last place where carts can cross. Except the islands in its bed and the belt of low land on its left bank covered in times of flood, the waters of the Narbada are little used for irrigation. For the first thirty-five miles the channel is too rough to allow of any boats but timber rafts, and in the eastern parts the passage is hard even for them. To the west, boats drawing not more than two feet ply as far as Gardeshvar about seventy miles from Broach. The only trade, and that small, is to Sinor about forty miles from Broach, where a few boats bring salt, iron, and piece goods, and take timber, bamboos, tobacco, grain, and grass.

Besides by the Narbada and its feeders, Rájpipla is in the west drained by the Kim and Tokri that, rising in the western hills and meeting as they leave Rájpipla territory, pass west into Broach, and

[1] Details of *Kabir Vad* are given in the Broach Statistical Account. Bom Gazetteer, II. 355.

in the south by the Dudan from the Ságbára hills on its way south to the Tápti.

Chapter I. Description.

Though some of its ponds hold water all the year round, the Rewa Kántha is without any large lakes or reservoirs. Of the number of wells no return is available. Almost all the better class of villages have one or two built drinking-water wells supplied with troughs for the village cattle, and in some cases used for watering the land. Bhils and Kolis, as the labour is less, draw water from stream beds rather than wells. The forest parts of the district especially Báriya and Rájpipla are rich in streams and springs. But the water, though to look at clear and fresh, is from the quantity of vegetable matter most unwholesome to drink.[1]

Water supply.

From the form and lie of the land, water readily passes off along the different rivers and water-courses. No part of the district stands in need of artificial drainage.

Drainage.

The Rewa Kántha rocks belong to five classes; metamorphic, quartzite sandstone, cretaceous, trap, and nummulite. In the north and as far south as about eight miles beyond the Or river though the country has not been surveyed, the rock is believed to be chiefly metamorphic, a highly crystalline granite or gneiss[2] sometimes piled in huge dome-shaped masses[3] two or three hundred feet high with occasional beds of limestone and hornblend. Among the metamorphic rocks are a few trap and sandstone outliers, and in the west the granite gradually changes into the quartzite or quartzite sandstone of the Chámpáner bed. About eight miles south of the Or river and running north-east and south-west along a waving line almost parallel to the course of that stream, the rock changes from metamorphic to trap. Though in some places trap rests immediately on metamorphic rocks, a fringe of cretaceous rock known as Bágh or Mahádev is rarely wanting along its edge. In the west, covered sometimes with a thick capping of shale, these cretaceous rocks are generally in the upper part more or less pure limestone with organic remains,[4] and below, sandstone without fossils. At the top just below the trap, the conglomerates and sandstones inclose in many cases great masses of uncrystallized flint.[5] Besides as a fringe between the trap and metamorphic rocks, beds of this sandstone varying from a few yards to eighty miles, stand out in different parts of south Rewa Kántha uncovered by trap. The chief

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[1] At Ratanpur in Rájpipla, the water is said to tinge everything cooked in it a dirty yellow. Bom. Gov. Sel. XXIII. 268.

[2] Occasional foliation among the granites, and the want of any general distinction between true granites and the more crystalline forms of gneiss, tend to show that the granite is an original constituent of the crystalline rocks and not intrusive. Mem. Geol. Sur. VI. 3, 31.

[3] Some parts of Báriya are roughened by off-shoots from the Ratanmál hills, plutonic and metamorphic rocks, granite, gneiss, mica-schist and clay-slate with a grayish marble in the valleys. Bom. Gov. Sel. XXIII. 93, 114.

[4] The organic remains are specially rich near Kaván and on the Dev river, where are some well marked species of the Ostrea and shark's teeth. Mem. Geol. Sur. VI. 49.

[5] These masses of flint are supposed to have filtered through the overlying traps. Mem. Geol. Sur. VI. 56.

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of these sandstone inliers are near Kavánt about twelve miles south of Chhota Udepur;[1] further west between the Heran and the Narbada; in the bed of the Narbada at Bar and Vadgám; and, on the left bank of the Narbada, on its tributary the Dev, where is a capping of shale about 500 feet deep and under it a coarse gritty sandstone at least equally thick.[2] There is no evidence of any great difference in age between the limestone and the trap, and towards the east there is great conformity between them. But towards the west the sandstone has been worn away in so local and irregular a fashion, that it seems to have taken place in the air and not under the water.

The traps formed of different flows varying greatly in age,[3] may geographically be divided into two groups to the north and to the south of the Narbada. In those north of the river the chief points of interest are; sandstone inliers, beds of trap ash, and occasional trap beds sedimentary in origin but different from the lake deposits of Central India.[4] Among the traps to the north of the Narbada, at Padváni about twenty miles south of Chhota Udepur and at Mátápenái hill about twelve miles south-west of Chhota Udepur, are signs of direct volcanic action. Near Padváni a hill of basalt and porphyry with quartz fragments, much disturbed sandstones, large ash beds, and frequent masses of intrusive trap, seems to have been a centre of igneous action, perhaps part of the great volcanic focus of the Rájpipla hills.[5] The hills of volcanic ash are highly fertile, often tilled to the top. In this part of the district, Mátápenái hill about twelve miles south-west of Chhota Udepur is a place of geological interest. A craggy peak of highly crystalline grayish trachyte scattered over with huge blocks of granite, this hill would seem to have been the nucleus of one of the Deccan trap volcanoes. An intrusive mass of trap has carried up with it blocks of granite and the highly crystalline structure points to slow cooling. The small veins of granite in the trap are not easily explained.[6] South of the Narbada, unlike the general level of the trap beds to the east

[1] The details of the most easterly of the Kavánt inliers as shewn in the Kari stream are, beginning from the lowest: 1, altered sandstone; 2, ferruginous gritty clay; 3, sandstone; 4, alternations of fine and coarse gritty sandstone with bands of conglomerate and sandy clay; 5, fine sandstones; 6, massive grits; 7, massive fine white sandstone; 8, thin sandy shales; 9, hard coarse grits and conglomerates. Here a small fault comes and trap is brought in. Trap continues for forty or fifty feet, then beds similar to the last are repeated and upon them fine massive sandstone with shaly sandstone resting on it. This is the highest bed seen and is covered with trap. Mem. Geol. Sur. VI. 164.

[2] At Padváni, about five miles south of Kavánt, is a little patch of cretaceous rock. The look of the rocks, the ash beds near, and the trap masses show that this was a fire centre, perhaps part of the volcanic focus of the Rájpipla hills. Mem. Geol. Sur. VI. 170.

[3] One flow covers a bed of rounded pebbles, many of them taken from former trap flows. This, it seems probable, is the result of streams hollowing valleys in the trap, and in the time between different lava flows, partly filling the hollows with rolled stones and volcanic ash. Mem. Geol. Sur. VI. 166.

[4] About four miles south of Kavánt near the village of Chikhli Náni and at Ghantol, about a mile to the west between the trap and the cretaceous rock are beds of sedimentary trap.

[5] Mem. Geol. Sur. VI. 170.

[6] Mem. Geol. Sur. VI. 172.

and north, the lines of the Rájpipla traps are much disturbed. The beds dip at comparatively high angles (5°- 20°) and dykes are common, some of them of great size, ridges 100 to 150 feet high close together and parallel to each other with a general direction of east-north-east to west-south-west. That the rocks have been disturbed since they were deposited is shewn by the tilting of the nummulitic beds that rest on them. But they were tilted before the time of the nummulitic beds, though it is not clear whether this was due to disturbance or to their original consolidation on a slope.[1] The signs of disturbance and the great number of dykes seem to shew that Rájpipla was, during the time when trap rocks were poured out, a great centre of volcanic action. Other signs of volcanic action in south Rewa Kántha are in the Dev valley, the hardening of the sandstones and the dykes and intrusive masses of trap. In the south-west corner of the Rewa Kántha near Ratanpur, the west-most part of the Rájpipla hills is a fringe of older tertiary beds with nummulite-bearing rocks. The upper part are gravels and sandy clays with agate pebbles often cemented into a conglomerate, the lower are bands of sandy limestone full of fossils and thick beds of iron-charged clay. The fragments of trap and the rolled agate pebbles show how the trap was worn away while the tertiary beds were being formed. It seems probable, though present knowledge cannot settle the point, that these tertiary beds are of different periods, the lower nummulitic limestone and laterite belonging to an earlier epoch than the agate gravels and conglomerate.[2] In the west are the Ratanpur beds, agate gravels sometimes cemented so as to form conglomerates with bands of clayey or chalky sandstone.[3] Among the agates the only stones of value are found in a small ferruginous stratum, to the iron in which, their colour is probably due. South of the Ratanpur stream very little rock is shewn as far as the Káveri. In the Káveri, the rock, except that it has more laterite, is much like that at Ratanpur. At Vásna on the Káveri, Major Full James is said to have found specimens of nummulitic limestone. But the latest examination failed to find any limestone stratum and the place may be three miles south at Vághalkhor.[4] Between the Káveri and the Amrávati, scarcely any rock is seen, the whole country being covered with alluvium. The banks of the Amrávati consist chiefly of trap pebbles cemented by carbonate of lime with an occasional nummulitic

[1] Mem. Geol. Sur. VI. 58.

[2] Mem. Geol. Sur. VI. 63. At Máldipur, a little to the south of Ratanpur in descending order, the series of nummulitic beds is as follows: 1, very coarse conglomerate; 2, ferruginous mottled clay; 3, fine sand with a band of trap pebbles; 4, conglomerate of trap and agate pebbles; 5, coarse sandstone; 6, sandstone; 7, limestone; 8, slightly ferruginous sandstone; 9, coarse conglomerate of trap pebbles. Mem. Geol. Sur. VI. 195.

[3] The following beds are seen in descending order: 1, Calcareous clays; 2, agate gravels and conglomerates with fossil wood; 3, calcareous and argillaceous white sandstones; 4, agate gravels and conglomerates with occasional trap pebbles; 5, ditto with layers of sand and red iron-bearing clay; 6, calcareous clays and pale yellow sandstones with plant remains; 7, alternations of gravel or conglomerate sandstone and red lateritoid clay, with occasional bands of clay of various colours and shales. Each bed represents some hundred feet. It is hard to say if all the beds are regularly placed one on the other. Mem. Geol. Sur. VI. 197.

[4] Mem. Geol. Sur. VI. 199.

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bed.[1] At Vághalkhor is an interesting section with numerous fossils, and clear evidence of the sedimentary origin of the laterite.[2] Between the Amrávati and the Kim, laterite and nummulitic limestone are largely exposed.[3] Along the banks of the Narbada and to the west of the nummulites, the rocks are hid by alluvium.[4]

Climate.

The Rewa Kántha rainy season begins in or about the month of June and lasts till the end of September. No rain returns are available but the fall is believed in ordinary years to vary from thirty-five to forty inches. The cold season begins in October and lasts till March. In the forest-covered tracts of eastern Rewa Kántha with large areas of land rich in springs, the cold is about January sometimes very severe, ice forming on pools and the crops suffering severely from frost. In those parts the mornings keep cool till the end of April, a cold known from its value to the *mahuda* flowers as *mahudia tádh* or the mahuda chill.[5] The hot weather lasts from the middle of April till after a good fall of rain in July. The heat is sometimes very severe, the thermometer in the shade in Lunávada and Báriya standing at 108° and 110°. In 1873 the heat was so great that several people died and bats and monkeys fell dead from the trees. Healthy in the open parts, the climate of the eastern hill and forest tracts, especially of Báriya and Rájpipla, is very sickly.[6] The chief diseases are malarious fever, eye and skin complaints, diarrhœa, and dysentery. Fever, present throughout the year, is commonest in September, October, and part of November, when the waterpools and rank forest growth of the rains are drying up. Diarrhœa and dysentery, most prevalent in July and part of August, are due to exposure to the wet and damp of the rains. Eye affections are common at the beginning of the rains, and skin diseases, itch, ringworm, and guineaworm prevail throughout the year, brought on by the bad quality of water used for drinking and bathing.[7]

1 Mem. Geol. Sur. VI. 200.

2 The details of the Vághalkhor section are at the base a thick bed of laterite; next yellow clay; then a bed of pipe clay; next sand passing into limestone abounding in nummulites, gasteropoda and other fossils; above the limestone a band of sandstone and then laterite again containing pebbles. Mem. Geol. Sur. VI. 200.

3 Mem. Geol. Sur. VI. 201.

4 Colonel Full James has left the following geological notes of the country from Chhota Udepur south-west to the limits of Broach: Chhota Udepur to Karáli fifteen miles south-west, a series of low hills, the rocks mica schist with blocks of quartz and felspar, Karáli black soil and a trap hill; Karáli to Vásna ten miles north-west, lightish black loam, a ridge of mica schist, and then deep black loam; Vásna to Agar twelve miles south-west, a line of sandstone hills, a plain of black soil, and a second ridge of sandstone; Agar to Talakváda on the Narbada eleven miles south, no rocks, black soil; Talakváda to Nándod ten miles south-west, black loam, no rocks; along the left bank of the Narbada twenty-seven miles south-west through back loam cut by local streams. Bom. Gov. Sel. XXIII, 105-109.

5 The lowest recorded thermometer-readings are 36° and 38°. But cases of frost are well known.

6 The local belief is, that the climate of the forest or *pál* country suits women though it does not suit men. The men of Sunth on the Chibota river are, the proverb says, as lean as monkeys and the women as stout as asses.

7 Report of the Apothecary attached to the Rewa Kántha Agency, dated 10th July 1875.

CHAPTER II.

PRODUCTION.

The Rewa Kántha has a considerable store of mineral wealth.[1] Building stone abounds. In the north a rather low class stone is found near the Báriya village of Valundi and in the Hadap river, and further north in Sunth, an easily worked bluish stone, said to be better than Porbandar, has been much used in Rámpur and in the chief's palace at Sunth. Slabs of a black, soft, and smooth stone found by Bhils and Kolis in Sunth are used by barbers for sharpening their razors; the part of the hill where they are found is called the barber's hill, *gánja ghúti*. Between Vásna and Agar, about twenty-five miles south-west of Chhota Udepur, a whitish sandstone found in large slabs would make an excellent paving or building stone. In the south the limestone of the nummulitic rocks is well suited for building. There is also near the centre of the district a good supply of lime from the metamorphic rocks of Chhota Udepur, and from the nummulitic rocks in the west. Of ornamental stone the metamorphic rocks near Chhota Udepur yield four kinds of granite, red, white, grey, and nearly black, and seven miles north-east of Chhota Udepur good specimens of white, yellow, and grey marble have been found. Of minerals near Jábugám on the Or river about twenty miles west of Chhota Udepur, mica occurs in considerable quantities. Iron seems to have once been worked on a large scale along the west limits of the district. Near Jámbughoda about twenty miles east of Udepur the ground is so widely covered with slag and scoria as to point to very extensive iron works. In the south of the district on the west of the village of Limodra about twenty-five miles west of Nándod are large mounds of iron slag, evidently from an iron furnace. It contained (1852) out of 100 parts 53·64 of silica, 5·39 of alumina, 10·49 of lime, 28·96 of the protoxide of iron, and 1·52 loss with traces of magnesia and manganese. Further south at Bhilod near Ratanpur, some good iron ore has been found, and at Tadkesar not far to the south of the Rájpipla border, piles of iron slag mark the sites of old furnaces.[2] Of precious stones there are the agates and carnelians, for which since the days of Ptolemy (150) Rájpipla has been famous. The agates found in the conglomerate and sandstone rocks to the west of Rájpipla, are supposed to have been originally formed in trap

[1] Bom. Gov. Sel. XXIII. 101, 102, 105, 107, 109, 110.
[2] Mem. Geol. Sur. VI. 3, 216, 218.

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Minerals.

from the soaking in of water laden with flint, and to have been brought to their present position during the time when the earlier trap flows were being worn away.[1] Though the stones are found in trap rocks, amongst the gravels of the tertiary rocks, and strewn over a considerable area on the surface, the chief workings are near Ratanpur on the left bank of the Narbada about thirteen miles east of Broach, where the plain is dotted with small hillocks, the sites of former mines. The only agates of value are found in a thin iron-bearing bed, to which they probably owe their special colouring. The pits, generally about thirty feet deep, are entered by holes cut in the sides. Under ground the earth is dug in the ordinary Indian system of rabbit warren-like holes barely large enough for a man to get through squatting. The agates are chipped at the mine, and those thought good enough are taken to Ratanpur and exposed to the sun. They are then burned and again chipped, and if properly coloured sold to stone-dealers, chiefly Cambay Musalmáns of the Bohora sect.[2]

Trees.

Great part of the Rewa Kántha is forest land. The chief trees are the *mahuda*, Bassia latifolia, found in the greatest plenty in the districts of Chhota Udepur and Báriya. The timber is much used in house building; the flowers are a chief article of food and drink for the poorer Báriya and Udepur tribes, and from the seeds or berries called *doli*, the *doliu* oil is extracted. Teak, *ságván* or *ság*, Tectona grandis, is abundant, but except in *málvans* or sacred village groves is stunted. The timber is used for house building, the seeds and flowers are given in cases of colic, and the leaves are made into thatch. Blackwood, *sisam* or *sisu*, Dalbergia sissoo, is not found in any large quantity. Tamarind, *ámli*, Tamarindus indica, is plentiful, the timber used for house building, and the fruit for pickling. The Mango, *ámba*, Mangifera indica, is chiefly valued as a fruit tree. Of the Bamboo, *váns*, the poles are used for roofing, the young shoots are pickled, and the wheat-like seed is ground into flour and made into bread. The *Ráyan*, Mimusops indica, is abundant and valuable. Its tough wood is used in making native sugar mills and mortars, and in the hot season large numbers of the poorer tribes feed on its fruit. *Sádado*, Terminalia arjuna, timber is largely used in house building and for other purposes. Of the *Khákhar*, Butea frondosa, the leaves are made into platters, the flowers called *kesuda* are used as a dye, and the wood for fuel. Its gum serves the place of Indian *kino*. It is given in cases of chronic diarrhœa and is an external astringent application. Of *Beheda*, Terminalia belerica, the fruit used as a dye is astringent and forms an ingredient in the compound powder used by native doctors, and called *triphala*. Of the *Timbarrun*, Carissa carandas, the fruit commonly eaten is believed to lessen the effects of opium. Its wood is

[1] Mem. Geol. Sur. VI. 3, 56, 219.

[2] Bom. Gov. Sel. XXIII. 110, and Mem. Geol. Sur. VI. 3, 219, 220. Fuller details are given in the Statistical Account of Cambay. The position of the agate hills in Ptolemy's map, and the Periplus (247 A.D.) details of the Broach agate trade, seem to fix the chief carnelian mines in some Central Province range rather than in the Rájpipla hills.

hard and is the *abnus* or ebony employed in making boxes and other articles of household furniture. *Bili*, Ægle marmelos, is sacred to Shiv, over whose image its leaves are strewn. Its fruit when dry is made into snuff boxes. The pulp of the unripe fruit is useful in cases of dysentery and chronic diarrhœa. *Chároli*, Buchanania latifolia, seeds are a favourite native spice. *Dhávdo*, Anogeissus latifolia, wood is used for fuel and the gum is mixed with some medicinal drugs and eaten as a cold weather tonic. *Gugali*, Boswellia serrata, a sweet-scented gum, is burnt in religious ceremonies, and sometimes used to strengthen lime. *Alardi*, Morinda exserta, wood is used for fuel, and the leaves are given to cattle when grass and forage are scarce. *Kher*, Acacia catechu, timber is valuable not suffering from water, useful as fuel, and yielding the astringent substance called *káth*, Terra japonica. In Báriya, during February and the three following months, *káth* making gives employment to a large number of Kolis and Náikdás. Branches stripped of their bark are cut into small three or four inch pieces and boiled in earthen pots till only a thick sticky decoction remains. A narrow pit five or six feet deep is dug and a basketful of the extract placed over the pit's mouth, the water soaks into the earth and the refuse remains in the basket, leaving the *káth* in the pit. The extract is then taken out of the pit and dried on leaves in the sun.[1] The *kher* also yields a white powder called *khersál* given to cure coughs. The soft wood of the *kaledi* tree is made into wooden plates and used for fuel. *Kalam* or *kadam*, Stephegyne parvifolia, sacred to Krishna, is used for house building. *Haldharvo*, Adina cordifolia, soft and yellowish is also a useful timber. The Nim, *limbdo*, Melia azadirachta, is sawn into planks and used for house building. Its bark serves for cinchona and the leaves are used in fomenting swollen glands, bruises, and sprains. The expressed oil of its seeds is used in cases of leprosy. *Piplo*, Ficus religiosa, and *Vad* or Banyan tree, Ficus indica, are common. Of the Wood Apple tree, *kothi*, Feronia elephantum, the fruit is eaten ripe or pickled, and the astringent pulp is given in cases of diarrhœa and dysentery. *Moheno* wood is used for fuel. *Tanach*, Dalbergia oojeinensis, wood is tough and used in cart building. *Bával*, Acacia arabica, wood is used for fuel and in making cart wheels. Its gum is valuable and its astringent bark is used in tanning. Of the Palmyra, *tád*, Borassus flabelliformis, the juice yields toddy and the leaves serve for thatching. The juice of the Wild Date, *khajuri*, Phœnix sylvestris, yields toddy, and its fruit is eaten by the lower clases. Blunt-leaved Zizyphus, *bordi*, Zizyphus jujuba, fruit is eaten, and is a favourite food with bears. *Samdi*, Prosopis spicigera, is worshipped on the Dasera festival (September-October). Its pods called *sángri* are used as vegetables. Custard Apple, *sitáphal*, Anona squamosa, is chiefly valued for its fruit. *Kanji* or *karanj*, Pongamia glabra, yields an oil useful in cases of itch and burning. *Rohen*, Soymida febrifuga, bark yields a dark red dye.

[1] Bom. Gov. Sel. XXIII. 154. In 1826, as it still is, the price was about ten pounds, *sers*, a rupee (Rs. 1-8 to Rs. 2-8 a *man*). The export was then estimated at 600-700 *mans*; corresponding returns are not now available.

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It tastes bitter and may be used like Peruvian bark. A good tonic in intermittent fever, it causes dizziness if too much is taken. *Kado,* Wrightia tinctoria, flowers are mixed with curry and taken as a vegetable. The seeds called *indrajav* are useful in dysentery. The bark, formerly exported to Europe under the name of Concan or Tellicherry bark, is astringent and bitter and is employed in fever and dysentery with much success. *Sevan,* Gmelina arborea, a light wood, is used in making carts and some articles of furniture. *Simlo* wood is soft and is hollowed into canoes or small boats. The fine cotton-like wool that covers its seeds is used for stuffing pillows, and its gum, called *kamarkas,* ground to powder is drunk in milk as a tonic. *Pilvu,* Salvadora persica, berries are aromatic and pungent to the taste. *Rohedo,* Cæsalpinia sappan, is supposed to cure a swelling in the belly, and the disease known among native doctors as congealed blood. A tree of this kind is kept with great care by the Rája of Rájpipla. *Agathio,* Sesbania grandiflora, flowers are used for food and the bark as a tonic. The seeds of the *Arithi,* Sapindus emarginatus, known as soapnuts, are used in cleaning the hair.

Plants.

The following are some of the principal shrubs and medicinal plants found in the Rewa Kántha forests. Achyranthes aspera, the seeds are given in cases of hydrophobia and snake-bite, the juice of its flowering spike for scorpion bites, and the ashes of the burnt plant have been successfully used in dropsy. *Gorakh ámli,* Adansonia digitata, the pulp is a good refrigerant in fever, and the bark a useful substitute for quinine in low fever. *Kariaturi,* Agathotes chiraita, an infusion of its leaves is used as a tonic and febrifuge. *Samudra shok,* Argyreia speciosa, the leaves are used to foment boils and abscesses. *Shatárasi,* Asparagus racemosus, the root when fresh is a mild tonic. *Gokhru,* Asteracantha longifolia, the root is a tonic and diuretic. *Dholi sátardi,* Boerhaavia diffusa, the root is said to be a strong emetic. *Eranda kákdi,* Carica papaya, the milky juice is reckoned one of the best vermifuges. *Garmála,* Cathartocarpus fistula, the pod pulp acts as a strong purgative. *Indrak,* Citrullus colocynthis, the pulp of the fruit is purgative. *Dholo ákdo,* Calotropis gigantea, the root-bark is used as a diaphoretic, an emetic in large doses, and as an alterative in leprosy. *Musli,* Curculigo orchioides, the root slightly bitter and aromatic is used in gonorrhœa. *Amarvel,* Cuscuta reflexa, the stem is used as an alterative, especially in bilious disorders. *Nágar motah,* Cyperus rotundus, the fresh tubers are a stimulant and diaphoretic. *Jangli suran,* Dracontium polyphyllum, the roots are used as an antispasmodic in asthma. *Kálu ganthi,* Eclipta prostrata, the root is a purgative and emetic, used in cases of enlarged spleen, liver, and dropsy. *Thor,* Euphorbia nereifolia, the milky juice is given as a purgative, and is put in the ears to cure ear-ache. *Pitpápdo,* Fumaria parviflora, the whole plant is used with black pepper in common agues. It is said to be a diuretic, diaphoretic, and aperient. *Ságargota,* Guilandina bonduc, the kernels of the nut are very bitter and powerfully tonic. They are given in the form of powder mixed with spices in intermittent fever. *Brahmi,* Hydrocotyle asiatica,

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the whole plant is considered diuretic. It is a good alterative and has been used with success in skin diseases. It is said to cure brain disorders. *Aduso*, Ailanthus excelsa, the juice of the leaves and flowers, expectorant and antispasmodic, is given in chronic bronchitis and asthma. *Bhui champo*, Kæmpferia rotunda, the roots are stomachic and applied to swellings. *Tumbdi*, Leucas linifolia, in snake-bites the leaves are bruised and a teaspoonful of the juice given to be inhaled through the nostrils. *Bhui amlái*, Phyllanthus niruri, the roots, fresh leaves, and young shoots are used as diuretic, the roots and fresh leaves in jaundice or bilious complaints, and the young shoots as an infusion in dysentery. *Isapgol*, Plantago ispagula, the seeds mucilaginous and demulcent may, mixed with sugarcandy, be given in the form of a cold infusion thrice a day in cases of dysentery and gonorrhœa. *Lál chitrak*, Plumbago rosea, the fresh bark is made into a paste and applied to indolent buboes and tumours. *Bávchi*, Psoralia corylifolia, the seeds aromatic and slightly bitter are said to be stomachic and are used in cases of leprosy and other skin diseases. *Gajkarni*, Rhinacanthus communis, the juice of the leaves and roots is applied as a cure for ringworm. *Mundavli*, Sphæranthus hirsutus, the seeds considered to cure worms are prescribed in powders. The powdered root is stomachic, and the bark powdered and mixed with whey is a valuable remedy for piles. *Gulvel*, Tinospora cordifolia, the stem is a good tonic and diuretic. A cold infusion has been found to be of much benefit in chronic rheumatism and remittent fever. *Kálijiri*, Vernonia anthelmintica, the seeds are very bitter and powerfully anthelmintic and diuretic. Reduced to powder and mixed with lime juice they are used to destroy lice. *Nagod*, Vitex nigundo, the roots are used as a decoction, as a vermifuge, and as a diaphoretic in protracted fevers. *Dhávdi*, Grislea tomentosa, the flowers are powerfully astringent. A decoction is used in cases of diarrhœa. *Málkánguni*, Celastrus paniculata, the oil of the seeds is a diuretic and has been used successfully in healing sinuses and fistulæ. *Hanseráj*, Adiantum lunulatum, the leaf of this fern is used in cases of fever and cough. *Balbaja* is used for ascites occurring in children. *Kolijan*, Alpinia galanga, the root is used in cases of cough and rheumatism. *Gani*, the seed is used in constipation. *Nilophal*, Nymphœa lotus, also called *poyana*, is used generally in the form of a syrup in cases of fever. *Rám tulsi*, Melissa officinalis, is used for headache, fever, pain of the intestines, and colds. *Nirgundi*, Vitex bicolor, the fruit is used for gleet and debility. *Cherán*, considered a good tonic, is said to heal broken bones. Among Rewa Kántha grasses the most important are *viran* or *khas*, when wetted a well known screen for cooling hot winds, and elephant grass, *baru*, whose stems are used for native pens, *kalam*.

Forests.

The Rewa Kántha forest reserves are of two kinds ; state reserves, tracts in the large forests where the state only can cut, and sacred village groves called *málvan*, where the finest timber of the district is found. Except for the wants of the state, or when the villages are forced to make good losses caused by some general fire or flood, the fear of its guardian spirit keeps the people from cutting in their village groves. Most villages have two kinds of *málvans*, one never

Chapter II. Production.

Forests.

cut except on emergencies, the other less sacred and generally felled at intervals of thirty years.[1] The Báriya forests were once famous for their large stores of high class timber. But of late years from the growing demand and the stricter conservancy in the neighbouring Panch Mahál, they have been greatly cut down, and except in the sacred village groves few large trees are left. Except in the eastern Ságbára range, the timber of the Rájpipla hills, teak, *kher*, blackwood, lancewood, *sádar, mahuda*, and bamboo, is not of good quality. The trees are stunted and damaged by fire. The timber is sent down the Narbada and the Tápti, and by land to Anklesvar, Mándvi, and other British towns. In Báriya the former custom was to farm every year the customs duties on timber exported from the state inclusive of the monopoly of the right of purchase and of the sale of the supplies for export. The contractors could not fell wood, but only buy it from the villagers. The people of the state could buy for home consumption, not for export. After November (2nd *Kártik sud*) the villagers could export on their own account. Those who bought from the contractors had to pay timber fees.[2] Villagers brought the timber they cut to the Simalia market. At the close of the contract, contractors might carry away free of duty any supplies of timber they had bought. This practice, when the demand increased, led to a very rapid felling of trees. The restriction, that the contractor could only buy and not himself cut, was of little use as he could easily arrange with the villagers to have such trees as he wished cut down. The result was that all good-sized trees disappeared. The villagers suffered as they were seldom able to export on their own account and generally sold very cheaply to the contractors. This contract system has now been discontinued and the people are allowed on payment of a fee[3] on each cartload to fell timber from places not reserved, and export it for sale. People from other districts have to pay an additional fee called *van katái*.

Animals.

The domestic animals of the district are buffaloes, cows, horses, camels, asses, sheep, goats, cats and dogs. The cultivating classes keep cows and buffaloes. Bráhmans and other townspeople prefer cows to buffaloes as less costly. Bullocks are chiefly kept by the cultivators as the country is too rough for bullock carriages. Vániás and others, who have to go into the rural parts of the district instead of driving, ride ponies. Some Musalmáns keep camels and let them out for carrying goods. Besides by potters and rice-beaters, asses are much used as beasts of burden. Every year after October, *diváli*, camel-men called Ráykás or Rabáris bring camels from Meywár and Málwa to graze in Lunávada, Sunth and Báriya, paying a fee of two young camels the herd, and return a little before the rains. So too Chárans from Káthiáwár bring buffaloes and settle in good grazing villages. Bharváds and Rabáris keep goats and sheep.

[1] Col. Anderson, Báriya Administration Report, 1865-66.

[2] On a cartload of teak Rs. 3-4; of bamboos Rs. 1-8; of *sádar* wood Rs. 1-8; of other wood Rs. 1-4. On a cartload of timber bought by people of other districts from the contractors at the Simalia wood station, Rs. 1-6. On a cartload of rafters Rs. 1-2.

[3] On a cartload of teak Rs. 3, and less for other timber.

Except among Bhils, who look on them as witches, cats are found in every house. Some of the Bhils have dogs of a better breed than the common village pariah.

Chapter II. Production. Animals.

Though all traces of them have long disappeared, wild elephants were as late as the seventeenth century found in the Rájpipla and Chhota Udepur forests.[1] Tigers and hill panthers, though yearly becoming fewer, are still found in considerable numbers. A common way of killing tigers is to stuff the carcase of an animal he has killed with *minia kodra*, Paspalum scrobiculatum. Eating this the tiger becomes giddy and is either beaten to death with clubs or shot by arrows. Another plan is, near where tigers come to drink, to build a small hollow brick and cement pillar furnished with loop-holes. In this, large enough for a man but too small for a tiger, the hunter hides, and through the loop-hole shoots the tiger when he comes to drink. Bears and wild hog are common in the forests. Of deer, *sámbar*, Rusa aristotelis; spotted deer, *chital*, Axis maculatus; blue bull, *nilgái*, Portax pictus; and *chinkára*, Gazella benettii, are found over great part of the district; and bison, *harna bhensa*, Bos gavœus, in the Ságbára forests in the extreme south-east.

The cock and hen, reared by Kolis and Bhils, are the only domestic fowls found in the Rewa Kántha.

Birds.

Of game birds the Painted Sand Grouse, Pterocles fasciatus, though properly belonging to open country, are often found in the forest. Common Sand Grouse, Pterocles exustus, are found in great numbers in barren, sandy, or rocky tracts. The Red Spur Fowl, *jalkukdi*, Galloperdix spadiceus, are found in thick forests. The Painted Partridge, *lál titar*, Francolinus pictus, and the Grey Partridge, *titar*, Ortygornis ponticerianus, are common everywhere. Of quail the common Bush Quail, *lávri*, Perdicula asiatica, the large Grey Quail, Coturnix communis, the Black Breasted or Rain Quail, Coturnix coromandelica, and the Bustard Quail, Turnix taigoor, are common every where. Of snipe the Common, Gallinago scolopacina, the Jack, Gallinago gallinula, and the Painted, Rhynchæa bengalensis, are found. Of geese there are the Black Goose, *nuktah*, Sarcidiornis melanonotus, and a smaller sort, name unknown. Of teal the Cotton, Nettopus coromandelianus, the Whistling, Dendrocygna javanica, the Common, Querquedula crecca, and the Blue-winged or Garganey, Querquedula circia, are common. The Ruddy Shieldrake or Bráhminy duck, Casarca rutila, is found on large rivers. The Shoveller, Spatula clypeata, the Grey Duck, Anas pœcilorhyncha, the Widgeon, Mareca penelope, and the Pochard are well known. Florican, *karmar*, Sypheotides auritus, are found in the west of Rájpipla, and Pea-fowl in all the forests.[2]

Of the Mahi and Narbada fish, some details are given in the

[1] Large elephants were formerly hunted in the territories of Rájpipla. But the passage in the mountains being now (1750) closed, they are no longer found. Bird. Mirát-i-Ahmadi, 104.

[2] From a list of game birds furnished by Mr. Dunbar, Forest Officer, Panch Maháls.

Chapter II. Production. Fish.

Broach and Kaira statistical accounts. Those of chief importance are the *máhsir, marel, pálva, boi, dangri, roi, surmai,* and *zinga.*

The alligator, *magar,* abounds in the large rivers, and from his boldness and greed is often the terror of a whole neighbourhood. Collecting where bodies are burned in the hope of having part of a half-burned body thrown into the river, they press to the shore so boldly that according to native belief they sometimes dash water on the pyre and carry away the unconsumed corpse. They also seize cattle and sometimes children, or even grown men and women.

The stores of fish in the large rivers are made little use of. So great is the influence of the higher class of Hindus that professional fishermen, Máchhis, can practise their calling only by stealth. There is no trade in fish, and the Máchhis earn a living either as ferrymen or peasants. Besides Máchhis and Bhois fishermen by caste, Kolis, Bhils and other of the lower fish-eating tribes net fish, especially when a pond overflows, or when a small water-course is flooded with rain water. The nets and the way of catching fish do not differ from those used in Broach and Kaira.

CHAPTER III.

POPULATION.

UNTIL 1872, the Rewa Kántha people were never numbered. The 1872 census showed a total population of 505,732 souls or 105 to the square mile.[1] Of the whole number 485,423 or 95·98 per cent were Hindus; 20,104 or 3·98 per cent Musalmáns; 198 Pársis; 5 Christians; and two were brought under the head 'Others.'

Distribution.

The following tabular statement gives for the year 1872 details of the population of each state under the Agency, according to religion, age, and sex:—

Rewa Kántha Population, 1872.

State.	HINDUS.								Grand Total.
	Not more than 12 years.		Above 12 and not more than 30 years.		Above 30 years.		Total.		
	Males.	Females	Males.	Females	Males.	Females	Males.	Females	Persons.
Kadána	929	1944	2570	2106	1687	1445	6386	5495	12,381
Sunth	9809	8541	9962	8322	6591	5972	25,902	22,835	48,637
Lunávada	15,131	12,633	14,183	11,117	9456	9205	38,770	32,955	71,725
Sanjeli	435	367	518	442	394	328	1347	1137	2484
Bálasinor	8130	6,709	7442	5559	5237	4950	20,611	17,218	37,829
Bariya	8896	8290	9411	8979	8647	7086	26,954	24,355	51,309
Pándu Mehvás ...	8213	6496	7897	6542	5693	5254	21,803	18,292	40,095
Chhota Udepur ...	10,907	9242	12,071	10,918	9918	8325	32,896	28,485	61,381
Sankheda Mehvás ...	9214	8016	8386	7630	6240	5397	23,840	21,043	44,883
Rájpipla	21,040	19,847	19,329	17,029	19,818	17,562	60,187	54,438	114,625
Political Agent's Camp ...	...	...	47	4	22	1	69	5	74
Total ...	98,904	82,085	91,558	78,648	73,703	65,525	259,165	226,258	485,423

[1] The pressure of population varies considerably in the different states. It is greatest in Bálásinor with 222 and least in Sanjeli with 77. The tract of country running north from the Narbada through Chhota Udepur, Báriya and Sanjeli, is the most thinly peopled, the inhabitants being almost exclusively Bhils, and the square mile pressure varying from 77 in Sanjeli to 72 in Chhota Udepur. Next as regards fewness of people comes Kadána with 97 inhabitants to the square mile. Although for the greater part covered with hills and forests peopled entirely by Bhils with hardly sixty inhabitants to the square mile Rájpipla, having some five thickly populated districts on the banks of the Narbada, has an average density of 79 souls to the square mile. In the states bordering on the Mahi there is a marked increase in the population: in the Pándu Mehvás the pressure is 283 to the square mile; in Bálásinor further north, 222; in the adjoining state of Lunávada, through which the Mahi passes, 192; and in Sunth further to the eastward, 126. The variation of population within a very short distance is remarkable. Thus in the Borsad sub-division of the Kaira district, which borders on the Pándu Mehvás, the density is 749 to the square mile, while in the latter it is only about 283, and in the state of Báriya, the shortest distance between which and Borsad is not more than thirty miles, the population to the square mile is under 65.

Chapter III. Population. Distribution.

Rewa Kántha Population, 1872—continued.

State.	MUSALMANS.								
	Not more than 12 years.		Above 12 and not more than 30 years.		Above 30 years.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Persons.
Kadána	65	47	59	56	45	36	169	139	308
Sunth	178	113	268	144	196	139	642	396	1038
Lunávada	579	488	517	547	459	498	1555	1533	3088
Sanjeli	4	1	17	3	18	5	39	9	48
Bálásinor	716	*688	668	665	676	742	2060	2095	4155
Báriya	177	128	264	152	249	125	690	405	1095
Pándu Mehvás ..	288	226	325	221	256	207	869	654	1523
Chhota Udepur ...	250	204	318	281	247	215	815	700	1515
Sankheda Mehvás ...	360	323	382	389	328	284	1070	996	2066
Rájpipla	891	733	1041	786	946	860	2878	2379	5257
Political Agent's Camp.	...	...	7	...	3	1	10	1	11
Total ...	3508	2951	3866	3244	3423	3112	10,797	9307	20,104
	PA'RSIS AND CHRISTIANS.								
Kadána	...	...	...	...	...	...	...	...	..
Sunth	...	...	...	...	...	...	...	...	..
Lunávada	...	...	...	...	...	...	...	...	...
Sanjeli	...	...	...	...	...	...	...	...	...
Bálásinor	...	...	...	...	...	...	...	...	...
Báriya	3	2	3	3	2	4	8	9	17
Pándu Mehvás... ...	...	...	...	...	...	...	...	...	...
Chhota Udepur ...	...	3	3	2	3	6	6	11	17
Sankheda Mehvás ...	3	2	6	1	4	1	13	4	17
Rájpipla	26	18	34	13	40	23	100	54	154
Political Agent's Camp.	...	...	...	...	...	...	...	...	...
Total ...	32	25	46	19	49	34	127	78	205
	TOTAL.								
Kadána	2694	1991	2629	2162	1732	1481	7055	5634	12,689
Sunth	9487	8654	10,170	8466	6787	6111	26,444	23,231	49,675
Lunávada	15,710	13,121	14,700	11,664	9915	9703	40,325	34,488	74,813
Sanjeli	439	368	535	445	412	333	1386	1146	2532
Bálásinor	8846	7397	7912	6234	5913	5692	22,671	19,313	41,984
Báriya	9076	8420	9678	9134	8898	7215	27,652	24,769	52,421
Pándu Mehvás... ...	8501	6722	8222	6763	5949	5461	22,672	18,946	41,618
Chhota Udepur ...	11,157	9449	12,392	11,201	10,168	8546	33,717	29,196	62,913
Sankheda Mehvás ...	9577	8341	8774	8020	6572	5682	24,923	22,043	46,966
Rájpipla	31,957	20,598	20,404	17,828	20,804	16,445	63,165	56,871	120,036
Political Agent's Camp	...	...	54	4	25	2	79	6	85
Total ...	97,444	85,061	95,470	81,911	77,175	68,671	270,089	235,643	505,732

From the above statement it appears that the percentage of males on the total population was 53·41 and of females 46·59. Hindu males numbered 259,165 or 53·38 per cent, and Hindu females numbered 226,258 or 46·62 of the total Hindu population; Musalmán males numbered 10,797 or 53·71 per cent, and Musalmán females 9307 or 46·29 per cent of the total Musalmán population; Pársi males numbered 120 or 60·60 per cent, and Pársi females 78 or 39·40 per cent, of the total Pársi population; all the five Christians were males.

Health.

The total number of infirm persons was returned at 2081 (males 2119, females 862), or forty-two per ten thousand, of the total population. Of these 48 (males 29, females 19), or one per ten thousand, were insanes; 296 (males 184, females 112), or six per ten thousand, idiots; 432 (males 296, females 136), or nine per ten thousand, deaf and dumb; 1011 (males 481, females 530), or twenty per ten thousand, blind, and 294 (males 229, females 65), or six per ten thousand, lepers.

Age.

The following tabular statement gives the number of the members of each religious class of the inhabitants according to sex at different ages, with, at each stage, the percentage on the total population of the same sex and religion. The columns referring to the total population give up the distinction of religion, but keep the difference of sex:—

Rewa Kántha Population by Age, 1872.

Age.	Hindus.				Musalmá'ns.			
	Males.	Per cent.	Females.	Per cent.	Males.	Per cent.	Females.	Per cent.
Up to 1 year	7406	2·86	7673	3·39	375	3·47	342	3·67
Between 1 and 6	42,702	16·47	41,794	18·47	1505	13·94	1356	14·57
„ 6 „ 12	43,796	16·90	32,618	14·41	1628	15·08	1253	13·46
„ 12 „ 20	42,583	16·43	32,124	14·20	1703	15·77	1334	14·33
„ 20 „ 30	48,975	18·90	46,524	20·56	2163	20·03	1910	20·52
„ 30 „ 40	38,139	14·71	32,551	14·38	1717	15·90	1455	15·63
„ 40 „ 50	20,909	8·06	17,968	7·94	1034	9·58	880	9·46
„ 50 „ 60	10,248	3·95	10,500	4·64	474	4·39	538	5·78
Above 60	4407	1·70	4506	1·99	198	1·83	239	2·57
Total ...	259,165		226,258		10,797		9307	

Age.	Pa'rsis and Christians.				Total.			
	Males.	Per cent	Females	Per cent	Males	Per cent.	Females	Per cent.
Up to 1 year	1	0·82	4	5·13	0782	2·88	8019	3·40
Between 1 and 6	17	13·93	14	17·95	44,224	16·37	43,194	18·32
„ 6 „ 12	14	11·48	7	8·97	45,438	16·82	33,878	14·38
„ 12 „ 20	21	16·53	8	10·26	44,307	16·40	33,466	14·20
„ 20 „ 30	25	19·68	11	14·10	51,164	18·94	28,445	20·56
„ 30 „ 40	22	17·38	12	24·36	39,878	14·76	34,025	14·44
„ 40 „ 50	22	17·32	9	11·54	21.965	8·13	18,857	8·10
„ 50 „ 60	4	3·28	5	6·41	13,726	3·97	11,043	4·69
Above 60	1	0·32	1	1·28	4606	1·71	4746	2·01
Total ...	127		78		270,089		235,643	

Religion.

The Hindu population of the district belongs, according to the 1872 census, to the following sects:—

Rewa Kántha Hindu Sects, 1872.

Vaishnavs.					Shaivs.	Ascetics and religious mendicants.	Unsectarian Hindus.	Shra'vaks	Total.
Rámánuj.	Vallabháchári.	Kabirpanthi.	Mádhváchári.	Svámináráyan.					
33,068	7743	4671	8459	2270	27,744	767	399,187	1515	485,423

Chapter III. Population.

From this statement it would seem that of the total Hindu population, the Vaishnavs numbered 56,210 or 11·58 per cent; the Shaivs 27,744, or 5·72 per cent; the Shrávaks 1515, or 0·31 per cent; and the Unsectarian Classes 399,954, or 82·39.

Musalmáns.

The Musalmán population belonged to two sects, Sunni and Shia; the Sunnis numbered 17,818 souls, or 88·63 per cent of the whole, and the Shiás 2286, or 11·37 per cent. Of the Pársis 132, or 66·67 per cent of the total Pársi population, were Shahansháis and 66 or 33·33 per cent Kadmis. The five Christians were all Roman Catholics.

Occupation.

According to occupation the census returns for 1872 divide the whole population into seven classes—

I.—Employed under Government, or Municipal, or other local authorities, numbering in all 5437 or 1·7 per cent of the entire population.
II.—Professional persons 3288 or 0·65 per cent.
III.—In service or performing personal offices 4672 or 0·92 per cent.
IV.—Engaged in agriculture and with animals 125,931 or 24·9 per cent.
V.—Engaged in commerce and trade 4365 or 0·86 per cent.
VI.—Employed in mechanical arts, manufactures, and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption 40,705 or 8 per cent.
VII.—Miscellaneous persons not classed otherwise (*a*) 133,878, and children 182,505, in all 316,383 or 62·56 per cent, and (*b*) miscellaneous persons 4951 or 0·98 per cent; total 321,334 or 63·54 per cent.

Hindus.

The following gives some details of the different castes and races.

Priests.

Under Bráhmans came twenty divisions: Nágar, with four sub-divisions, Vadnagara, Visnagara, Sáthodra, and, Chitroda; Audich, with two sub-divisions, Sahasra and Tolakia; Mevádа, with two sub-divisions, Bhat and Trivedi; Modh; Shrigaud; Khedával; Khadáyata; Udambar; Rodhvál; Shrimáli; Gomtivál; Bháthela or Anávla; Nándoda; Chovisa; Motála; Ráyathala; Ráyakvál; Marátha Bráhmans, with three sub-divisions, Deshasth, Konkanasth, and Karháda; Káyatia; and Tapodhans. In proportion to its size, Lunávádа contains more Bráhmans than any other state under the Agency, having 7976 Bráhmans and an area of 388 square miles. Báriya with 813 square miles had only 431. Rájpipla, with 1514 square miles had only 4360, Sunth, nearly the same in area as Lunávádа, had but 700, and Chhota Udepur with 873 square miles only 276. Most Lunávádа Bráhmans follow secular pursuits. Those at Rájpipla and the Sankheda Mehvás are principally attached to the various shrines and temples on the banks of the Narbada. The Vadnagara Nágars came into the Rewa Kántha for Government service. They are very few in number, and are generally well off. The Visnagara Nágars, almost entirely confined to the town of Lunávádа, are divided into two parts, local, *Talabda*, and settlers from Idar, *Idariya*. These eat together, but do not intermarry. During the rainy, and a part of the cold season, many of them go to the petty states of Málwa and Central India, and recite Veds and Puráns. Lunávádа is the only place in Gujarát, where a large number of Atharvan Vedic Bráhmans of this class are found. Some of these act as bankers and traders, and are tolerably well-to-do. The Sáthodra Nágars are only found in

the town of Chánod on the Narbada, and are poor, living mostly on alms. The Chitroda Nágars probably came into the Rewa Kántha on Government service. The Audich Sahasras are very numerous in Lunávada, Nándod, and the Sankheda Mehvás, and are tolerably well off. The Audich Tolakiás, mostly found in Báriya, are seceders from the Audich Sahasras and seem to have come from the Kaira district. The Trivedi Mevádás, chiefly found in Lunávada, are mostly peasants. As a class they are poor, many of them going every year to Baroda, where they earn their living as water-carriers. They spend large sums in caste feasts, *melávás*, considering it a great honour to offer their guests clarified butter. This honour is so much coveted that people frequently ruin themselves in their efforts to be enrolled among the upper 27½, *sádi sattávis*, who have the privilege of giving their guests butter. The Bhat Mevádás, much fewer in number than the Trivedis, are also poor. The Modhs, regarded as experts in the art of begging, are mostly found in the town of Bálásinor. They travel over the whole of Gujarát, and even as far as Bombay, and obtain alms by many tricks. A few of them are now in Government service, especially in the education department. The Shrigaud Bráhmans, divided into two sects new, *nava*, and old, *juna*, are famous for their power of drinking melted clarified butter, *ghi*. This power they attribute to the favour of their goddess, a lamp decked with flowers and ornaments, and set in the midst of the butter drinkers. At their marriage feasts, these Bráhmans for fun make some of the bridegroom's party wear beards and mustachios, fasten wheat and pease-meal cakes, *vadás*, with holes in the centre to their ears, put conical hats of *khákhra*, Butea frondosa, leaves on their heads, and on the hat a lighted lamp, and break wafer biscuits, *pápad*, over their heads. The Khedával Bráhmans have lately settled in the district for service or trade; they are well-to-do. The Khadáyata Bráhmans act as priests, *gors*, to Vániás of the same name. The Udambars, priests, *gors*, of the Nima Vániás are few in number, and are said to have come from Sámláji in the Mahi Kántha state of Idar. Of the Rodhvál Bráhmans very little is known. The Shrimális act as priests to the Shrimáli Vániás, and are in middling circumstances. The Gomtiváls, chiefly cultivators, are found mostly in the town of Rámpur in Sunth. The Bháthelás, or Anávlás, are settlers from the Surat district. The Nándoda Bráhmans, named after the town of Nándod, are found in Rájpipla and the Sankheda Mehvás, and are mostly poor. Not much is known of the two classes, Mota and Nána, into which the Chovisás are divided. The Motálás are also settlers from the Surat district. The Ráyathalás, originally settlers from Bikánir or Thali in Márwár, are mostly found in the town of Lunávada. They are disliked and the sight of them thought ill-omened. The Ráyakváls are beggars from the neighbouring districts. The Marátha Bráhmans have come into the Rewa Kántha on service and are well-to-do. The Káyatiás are regarded as low class Bráhmans, and perform funeral rites for Shudras. The Tapodhans, worshippers of Shiv, if Bráhmans at all, are Bráhmans of the lowest class. In Lunávada, where they are found in considerable numbers, most are peasants.

Chapter III. Population.

Rajputs.

The Rajputs of the district are, according to their class and the places they come from, divided into the following thirty-seven sub-divisions: Virpura or Solanki; Parmár; Ráthod; Chohán; Dábhi; Puravia; Vághela; Gohil; Dia; Kachhotia; Tánk; Chudávat; Rihar; Sisodia; Makvána; Gujar; Dodia; Ghelot; Rával; Vedia; Padiár; Jodha; Khuntár; Chamárpa; Mohal; Padhár; Bháti; Khavás; Háda; Jadia; Bárad; Bihola; Rána; Sojantria; Károdiá; Jalia; and Vadvásia. In proportion to its size, Lunávada[1] contains a larger number of Rajputs than any other state under the Agency. Many of this class, chiefly relations of the different chiefs, are large landholders; the rest are peasants, soldiers, and messengers.

Traders.

Under Mercantile, Trading, and Shop-keeping classes came the Vániás, belonging to fourteen divisions: Porvád; Nima; Khadáyata; Mevada; Shrimáli; Nágar; Váyada; Umad; Osvál; Máru; Deshával; Modh; Jhárola; and Lád. Many of these classes are divided into Dasa and Visa. The Porváds are mostly found in Lunávada and Sunth. Some of them are Shrávaks. The Nimás are numerous in Báriya, Lunávada, and Bálásinor, and are partly Shrávaks and partly Meshris. Among the Khadáyatás marriageable girls are scarce, and consequently large sums have to be paid to the bride's father. Some of the Mevádás in the town of Lunávada are goldsmiths by profession, and are known by the name of their craft. The Shrimális are partly Shrávaks and partly Meshris. Some of these also follow the occupation of goldsmiths. The Nágars are not numerous. Váyadás are tolerably well off. The Umads are immigrants from Meywár. The Osváls are all of them Shrávaks. The Márus are said to have come into the district from Márwár. The Deshávals are not found in large numbers. The Modhs, found chiefly in Rájpipla and the Sankheda Mehvás, are mostly oilmen by profession, and are therefore called Ghánchis. The Jhárolás and Láds are only met with in the southern parts of the Rewa Kántha.

Husbandmen.

Of Cultivators there were five classes: Kanbis, with four sub-divisions, Leva, Kadva, Ánjna, and Marátha; Káchhiás, with two sub-divisions, Pádaria and Sagária; Mális; Pateliyás; and Rajputs. The Káchhiás and Mális cultivate gardens, growing flowers and vegetables. The Pateliyás are said to have come from Chámpáner, and are believed to be the descendants of Rajputs. They are divided into four classes, Parmár, Solanki, Chohán and Gohil. At marriages they have the peculiar custom that the bride's mother touches the bridegroom's head with a yoke and some other field tools, before he enters the house prepared for him by the bride's father. They use animal food and worship Káli, the goddess of the Pávágad hill.

Craftsmen.

Of Manufacturers there were two classes, Ghánchis, oil pressers and Chhipás, calenders.

1 Lunávada, 388 square miles, 2577 Rajputs; Rájpipla, 1514 square miles, 5893; Báriya, 813 square miles, 542; Chhota Udepur, 873 square miles, 2407; Sunth, 394 square miles, 626; and Sankheda Mehvás, 311 square miles, 4843.

Of Artisans there were ten classes: Kumbhárs, potters, with two sub-divisions, Deshi and Márvádi; Suthárs, carpenters, with two sub-divisions, Mevára and Vaishya; Sonis, goldsmiths; Darjis, tailors; Luhárs, blacksmiths; Kansárás, coppersmiths; Saláts, masons; Chunárás or Kadiyás, bricklayers; Kharádis or Saráníás, turners; and Lakhárás, makers of lac bangles.

Bards.

Of Bards there were two classes, Bháts, bards, and Chárans, genealogists.

Servants.

Of Personal Servants there were two classes; Hajáms, barbers, belonging to four sub-divisions, Limbochia, Bhátia, Málvi, and Hindustáni; and Dhobhis, washermen.

Shepherds

Of Herdsmen and Shepherds there were two classes, Bharváds, keepers of goats and sheep; and Rabáris, who rear camels and cattle.

Fishers.

Of Fishers and Sailors there were two classes, Máchhis and Bhois. Besides fishing, the Máchhis till land, and act as ferrymen across the Mahi in the rainy season. The Bhois also till land, grow *shingodás*, Trapa bispinosa, in the beds of ponds, carry palanquins, and by means of large earthen pots, *golás*, ferry passengers across the river Pánam near the town of Lunávára.

Miscellaneous.

Under Labourers and Miscellaneous Workers came fifteen classes; Kandois, sweetmeat sellers; Bhádbhunjás, grain parchers; Golás, rice pounders; Pinjárás, cotton cleaners; Ods, well-diggers; Kaláls, liquor-sellers; Dalvádis, brickmakers; Thoris, makers of wooden combs and plates and beggars; Vághris, fowlers, hunters, and beggars; Rávaliás, cotton tapemakers and beggars; Bajániás, acrobats; Vanjárás, grain carriers; Labánás; Náiks; Bhartharis and Hijdás, beggars. Besides their ordinary business, the Golás sell rice and carry it on donkeys. The Vanjárás carry merchandise on pack bullocks, and also trade in grain and salt. They and the closely allied tribes of Labánás and Náiks have settled in some of the Báriya villages, where they till land. The Bhartharis play on a kind of rude violin, and sing songs, particularly in praise of king Bhartrihari, from whom they are named. The Hijdás, hermaphrodites and eunuchs, are singers.

Leather Workers.

Of Workers in Leather, there were six classes: Mochis, shoemakers; Dabgars, makers of leather jars; Khálpás, Bhámbhis, and Chámadiás, tanners; and Tirgars, who make arrows and carry away dead cattle.

Depressed Classes.

Besides the three classes of tanners and the Tirgars, there were four Depressed Castes: Dheds, weavers of coarse cloth; Garudás, Dhed priests; Turis, Dhed minstrels; and Bhangiás, sweepers and makers of bamboo baskets and mats.

Beggars.

There were Devotees and Religious Beggars of various names, such as Sanyásis, Gosáis, Khákhis and Sádhus. The Khákhis have a monastery, *math*, called *Náth Báváno Akhádo*, at Lunávára, which has acquired much local celebrity. It has an important branch at Ahmedabad called *Nilkanthno Akhádo*. Of Gosái monasteries, *maths*, those at Sarsan in Sunth, and Chávádia in Lunávára, are the best known.

Chapter III. Population. Unsettled Tribes.

Of Unsettled Tribes there were six classes with, in 1872, a total strength of 307,199 souls. Of these 172,328 were Bhils, 94,157 Kolis, 30,780 Dhánkás, 9660 Náikdás, 155 Válvis, and 119 Chodhrás.

Bhils.

The Bhils are found in large numbers, especially in the south-east of the Rewa Kántha. The bulk of the population in Rájpipla, Sankheda Mehvás and Chhota Udepur, they become gradually fewer till, near the hills forming the watershed between the Narbada and Mahi, they give place to the Kolis. The Rewa Kántha Bhil is generally of middle size, strong-limbed, muscular, and wonderfully active and dirty. Bhil houses, built neither in groups nor rows, are scattered some distance from each other, so that the village covers an area of three or four square miles. For this there are three chief reasons: the fear that their neighbour may be a witch and bring some calamity on them; their great dread of infection, which they believe to be the work of evil spirits, so that the favourite cure for a Bhil who has been long sick is to change his house; and lastly there is the fear of fire, fires being kept burning in every hut both for heat and light. The Bhil hut is built of two forked uprights of *kher* wood, Acacia catechu, with a beam of teak laid across, upon which are fastened light teak rafters or bamboos. The rafters are fastened to the ridge pole by boring holes through their upper ends, and passing small male bamboos, generally through four rafters at a time, two of them going on one side of the roof and two on the other. If bamboo poles are used as rafters, they are chosen long enough to form both sides of the roof. From the underside of the centre of the bamboo a piece is cut, and this resting on the ridge-pole, the two ends of the bamboo fall on either side, shoots of creepers and strips of bark helped by the weight of the thatch keeping the rafters in their place. On the rafters some layers of teak leaves are laid, and over the teak leaves is a thatching of rough forest grass. The walls of the hut are made either of brushwood or of opened bamboos, plastered inside with mud and cowdung. To make these strips or bands of opened bamboos, across each point of a hollow or female bamboo pole, a number of up and down scars are cut. Then one large slit is carried from end to end, and the bamboo opened, and by the help of the joint cuts laid flat on the ground in one broad band. These bands are then interwoven and plastered inside with mud and cowdung. The hut has usually one opening protected by a wattled bamboo door. Outside the hut is generally a small covered stage for water pots and grass, high enough to let cattle stand below it. Of household goods, each hut has a short cot,[1] a few jars for grain and cooking, earthen drinking vessels, and field tools, generally a wooden plough, a small pick, a hatchet, a bill-hook, and a few baskets.

Dress.

As regards dress, the Bhil and Kolis of the *pál*, are divided into two classes; *potadiás* or waistcloth wearers, and *langotiás* or

[1] The Bhil is generally longer than his cot, according to his saying 'The cot should not swallow the body, but the body the cot.'

loincloth wearers. The former, besides a waistcloth, wear a short coat, *angarkha*, and a turban, *págdi*, generally white but sometimes red. A few, instead of the waistcloth, wear short drawers reaching to their knees. The latter have only a very narrow strip of cloth generally plain, but sometimes among the Ráthvás, Koli settlers from the Málwa district of Ráth and younger Bhils, with red borders, passed between the legs and fastened at either end to a string belt. A Bhil woman usually wears a coarse *sádi*, a large petticoat, *ghágro*, and a cheap bodice. On holidays she puts on a silk *sádi* and a *mashru* petticoat, half silk and half cotton. On holidays men wear red or white turbans with peacock feathers in them, and round their shoulders pieces of white or red cloth, or among their headmen a piece of scarlet broad cloth. A Bhil's dress costs, as a rule, from 10*s.* to 12*s.* (Rs. 5-6) a year; a Bhil woman's from 14*s.* to 16*s.* (Rs. 7-8); and a child's from 6*s.* to 8*s.* (Rs. 3-4). Both men and women wear ornaments, chiefly of silver, brass, and glass. Men wear wristlets, rings, armlets, and necklaces, *mádaliás*, all of silver. Women wear gold noserings, *kánto* or *váli*; silver or brass earrings, *dodis*; necklaces, *mádaliás* and *hánsdis* of silver or brass and glass beads; armlets, *chudás*, of brass, lac, or cocoanut shell, worn in tiers from the elbow to the wrist; wristlets, *gujri*, finger rings, and tiers of brass anklets, *pinjániás*, from the ankle to the knee. A man's ornaments are worth from 10*s.* to £1 (Rs. 5-10) and a woman's from £2 to £2 10*s.* (Rs. 20-25).

Bhils.
Dress.

The ordinary food of a Bhil varies with the different seasons of the year. In the cold months (November to March) it consists of bread, *rotla*, made of the flour of Indian corn or other coarse grains, such as *banti*, Panicum spicatum, with occasionally split pulse, *adad*, Phaseolus mungo. Sometimes they eat *khichdi*, a mixture of coarse rice and boiled split pulse, *adad*, Phaseolus mungo, or *mag*, Phaseolus radiatus. In the hot season (April to June), when they are short of grain, they eat boiled *mahuda* berries, or *mahuda* berries mixed with a little Indian corn flour, soured with green or dry mangoes or dried jujube apples, and a buttermilk and Indian corn flour porridge. In the rainy season they live on wild fruits and roots, eked out with *sámo*, a wild self-sown grain that comes up after the first few showers of rain. To these are added a few vegetables, chiefly onions and chillies, grown in plots near their huts. The Bhils occasionally add to their scanty supply of food by hunting and killing wild animals, and when these are scarce, by stealing and killing cattle. On holidays and festivals they are never without animal food. The Bhils are habitual topers and much given to *mahuda* spirits. The yearly food charges of a well-to-do Bhil family, a man, his wife, and two children, may be estimated to vary from £7 12*s.* to £8 16*s.* (Rs. 76-88).[1]

Food.

Most of the Bhils are peasants, but their scanty crops do not last them for more than three or four months. During the rest of the

Occupation.

[1] The details are: grain, Rs. 36 to 48; molasses, Rs. 3; clarified butter, *ghi*, Rs. 6; oil, Rs. 1-8; salt, Rs. 6; liquor, Rs. 12; opium and tobacco, Rs. 12; and condiments, Rs. 4.

Chapter III. Population.

year they depend for support on the sale of forest produce, timber, *mahuda*, honey, wax, and lac.

Bhils. *Character.*

A Bhil is truthful, thriftless, superstitious, and fond of drink. His truthfulness is due rather to a want of readiness in telling lies than to any inborn or acquired love of truth; all are wanting in forethought. A thrifty Bhil is almost unknown. As a rule, they live from hand to mouth, deeply indebted to the village trader, and seldom receiving the full value of their labour or produce. Such is the Bhil's love of spirits that all their religious and social rites end in a great debauch. A rude still is made on the spot, a quantity of *mahuda* flowers is thrown in and the spirit drunk raw and fiery. At such times, both men and women mad with excitement, often commit serious crimes. Weapons are handy and a few taunting words provoke a discharge of arrows or a fatal blow with an axe. Afterwards they admit their fault, pleading drunkenness as an excuse. The Málivád Bhils, in the north of Lunávada, were at one time most lawless and unruly. They defied the authority of the Rájás of Lunávada and openly and fearlessly made raids into the neighbouring villages. Under British management they have been brought to order, and their leaders caught and punished. A trace of their former oppression remains in the bullock-driver's favourite curse, 'May the Málivads catch you.' Mr. Hall, who surveyed the district between 1867 and 1871, found the central or Báriya Bhils orderly, honest, well-disposed, willing, and cheerful. Of the south or Rájpipla Bhils, Lieutenant Pollexfen, who surveyed the district between 1852 and 1855, has left the following account.[1] 'The Bhils are for the most part of middling stature, clean limbed and muscular, endowed with extraordinary activity and remarkably expert in the use of the axe on which their livelihood greatly depends. Mild and inoffensive, they are highly susceptible of kindness, and at the same time are wonderfully patient under oppression. Not even the smallest article was ever taken from my camp, though had they felt inclined, nothing could have been easier. I never heard of a theft or a murder. Their one fault seems to be drunkenness.'

Religion.

A Bhil's religion consists largely of a belief in charms. They worship female deities, known as *mátás*, represented by symbols rather than images, by wooden posts, earthen pots, toy horses, wicker baskets, and winnowing fans. They believe in witches and in the evil eye. They have their wise men called *barvás*, exorcists, whose office is hereditary, and who are in special request when an epidemic breaks out. Then the heads of the different village communities wait on the holy man with offerings, praying him to point out the cause of the visitation. The wise man generally names some old woman as the cause. Small mercy is shown her. She is seized by a raging crowd, swung by the heels or otherwise ill-treated, probably losing her life unless the police hear in time and put a stop to the riot.

[1] Bom. Gov. Sel. XXIII. 320.

On their holidays and festivals, they dress in their gayest attire, and spend a little money in buying sweetmeats and other cheap luxuries. Their chief holidays are Holi, 15th *Phágan Sud* (February-March); Dasera, 10th *A'so Sud* (September - October); and Gokal Átham, 8th *Shrávan Vad* (July-August). The Holi holidays last for a week or more. During this time the Bhils do no work, drink liquor, dance, and sing obscene songs, and large bodies of them, men and women together, go round Vánia and other high caste houses asking for small money presents, *goths*. One favourite ceremony called the hearth, *chulo*, is to dig a wide trench, and filling it with logs of wood set it on fire. As it burns, the men get drunk, and run over the fire without burning the soles of their feet. Another of their frolics is to plant a small tree or branch firmly in the ground. Round this men and women gather, the women round the tree, the men outside. One man rushing in tries to uproot the tree, when all the women set on him and thrash him so soundly that he has to retire. Another man steps in, and he too is belaboured, and makes his escape. Thus the play goes on, till one man luckier or thicker skinned than the rest, bears off the tree, but seldom without a load of blows that cripples him for days. On Dasera day, 10th *A'so Sud* (September - October) they gather in large numbers in towns where their chiefs go in procession to worship the *shami* tree. On the Gokal Átham or 8th of *Shrávan Vad*, they attend fairs at the temples of some of their *mátás* or goddesses. Other yearly festivals are Naudarva, held in *Shravan* (July-August), and Jhámpa held in *Kártik* (October-November). At the first animal sacrifices are offered to Naudarva, apparently *nava daro* or new grass, and eaten by the villagers; liquor is drunk and the day spent as a holiday. The Jhámpa, in October - November, is the harvest day, a more important festival. In both of these the whole village joins and each villager has to pay his share of the general cost. Goats and fowls are sacrificed to the god *Bábádev*, offerings of liquor are poured out, the exorcist, *barva*, performs some mummeries, and the day ends with feasting and drinking. The village headmen, *patels*, take a leading part in these entertainments, and where the appointment is disputed, fights take place, sometimes ending in bloodshed.

Occasional Festivals.

The occasional festivals are the *In* and the *Játra* or Yátra. The *in* is the result of a vow taken by some of the villagers. A branch of the *kalam* tree is set in a hole, and the hole filled with rice instead of earth. The branch is then worshipped with animal sacrifices and liquor, the offerings being eaten by the whole body of villagers. The *játra* is also held on account of the fulfilment of a vow taken by some one of the villagers. On this occasion the god is worshipped with the usual accompaniments of animal sacrifices and liquor, and the people who come from all parts of the neighbourhood eat, drink, and make merry. No invitations are necessary to attend a *játra*. Any one hearing the sound of the village drum may join the party, sure of a welcome.

Of festivals held at longer intervals than a year, the chief is *Bába dev*, or the father god, held on the top of Devgad hill near the town of Báriya. The story of the festival is that when Dungarji,

Chapter III. Population. Bhils. *Occasional Festivals.*

the grandson of the Patái Rával, retired to Báriya after the Musalmán conquest of Chámpáner in 1484, a Bhil was cutting wood on the top of the hill which overlooks the present town of Báriya. As he cut, he struck his axe against two small round stones and blood gushed out. The axe was shivered to pieces. The Bhil told the exiled prince, and he finding the stones, had a shrine built, and made the rule that once in twelve years the Báriya chief should visit them with great pomp. The shrine is on the top of a high hill called Devgad or the god's fort, approached by a very rough and winding path about a mile and a half long. The stones are worshipped under the name of Devgad Bápji or the Devgad Father. They are set on a small raised verandah covered by a flat terrace and before them are numerous wood and clay horses, cocoanuts, oil, and other offerings. Near the shrine is a sacred brick and cement reservoir, *kund*, about twenty feet square and twenty-four deep, whose water is believed to purify from sin. The chief's twelfth yearly pilgrimage takes place in *Chaitra* (March or April). On the 2nd of this month, every twelfth year, a Bhil exorcist, *barva*, goes to the shrine and there spends a month in devotion. During this time the holy man and his companions are supported at the Rájá's expense, and are furnished with a guard. This office is hereditary in a particular Bhil family, who live in the village of Rái Bára, about six miles from Báriya. On the appointed day, the 15th of *Chaitra*, the Rája and his retinue climb the hill on foot, and remain there for thirty-six hours. On arriving at the shrine rich offerings of animals, grain, and money are placed before the objects of worship and afterwards given to the officiating Bhils.[1] When all is ready, the officiating Bhil begins to tremble and to personate the deity who is supposed to have become incarnate in him. Thus inspired he is believed to possess the power of prophecy; and not only the followers of the Rája, but the Rája himself approach him with deference and respect, and making known their wishes, humbly pray that they may be granted. Through his assistants the Bhil gives answers to the different applicants, generally laying down certain conditions, one of which almost always is the payment of a sum of money. Besides answering questions, the Bhil foretells whether the coming year will be one of plenty or of want, and whether the Rájá's affairs will go well or ill. Lastly he blesses the Rája, telling him that the deity is well disposed to him, and that his country will flourish. Then the chief gives a parting present, *sarpáv*,[2] and the priest gives him and his followers, rice, flowers, and leaves of the *bili* tree. Separate ceremonies, much the same in detail, are performed in honour of the minor deity. The right to officiate belongs to a Bhil family, who live at the village of Udhávla

[1] The details are: 4¾ cwts. (12 *mans*) of *khichdi*; 50 lbs (1¼ *mans*) of *sukhdi*, or *malido*, bread made of flour, butter, sugar, and other ingredients. To these, according to some, are added 4¾ cwts. (12 *mans*) of boiled gram called *bákla* and 4¾ cwts. (12 *mans*) of *adad*, made up into cakes called *vadás*; 12 male buffaloes; 12 goats; 12 fowls; 12 vessels of spirits; 12 vessels of oil; 1 small figure of a house partly of gold and partly of silver, the whole weighing 2½ *tolás*; and 10*s*. (Rs. 5) in cash.

[2] The details are: one turban worth 10*s*. (Rs. 5); one shoulder cloth, *shela*, worth 10*s*. (Rs. 5); a waistcloth worth 2*s*. (Re. 1), and 10*s*. (Rs. 5) in cash.

about two miles from Báriya. Similar but less valuable presents are given. Before the ceremony is performed a raging tiger is believed to destroy the Báriya herds, and if the Rája makes no pilgrimage, some calamity will fall on his family or people. The last pilgrimage year fell in 1873 when the state was under British management. There was no tiger, no procession, and no punishment.

Customs.

These aboriginal tribes hold no festivals in honour of the birth of a first child or of the first pregnancy of their wives; the only family events on which they spend money are marriages and funerals. Before a marriage or a funeral feast, to every family that is to be asked, a string is sent with a knot for each day till the feast. Each day the guest unties one knot, and, when all are untied, he comes to the entertainment.

Marriage.

The Bhils have some peculiar marriage customs. In some instances the match is made, as is usual with other tribes, by the parents of the bride and bridegroom. Sometimes the young couple arrange matters unknown to their parents. They disappear and after hiding for some days in the forest, come back and declare themselves man and wife. The parents as a rule accept the situation and after settling the bride's dowry which is generally from £6 to £8 (Rs. 60-80), the marriage is celebrated in the usual form. If the matter is not quietly settled, a feud runs on between the families until a bride is seized by force from the bridegroom's family or his cattle are carried off. Sometimes a woman boldly walks into the house of the man she wishes to marry, and declares that he is her husband. Should he be willing he sends for her father, and making him a present of from £6 to £8 (Rs. 60-80), the latter consents to the match. If the man is unwilling he is no way forced to make the woman his wife. Again, if a Bhil wishes to marry and is unable to pay his wedding expenses, he joins his future father-in-law as a serf, and contracts to serve him for a certain number of years, at the end of which he is entitled to the girl's hand and to have all marriage expenses paid. During this period of probation he and the girl live as man and wife. Polygamy is allowed among the Bhils and it is not necessary that the bride should be younger than the bridegroom: in some cases the wife is double and even treble the age of the husband. A Bhil woman cannot marry a second husband in the lifetime of the first, unless she obtains a divorce with his consent. Divorce is as a rule very easily granted. Women leave their husbands and take up with other men, and if the paramour is willing to pay £6 to £8 (Rs. 60-80), to make up for the husband's marriage expenses, nothing further is done. After the marriage ceremony is completed some women hide a ring and a few grains of Indian corn in a dunghill near the house, and tell the bride and the bridegroom to find them out. It is lucky for the bridegroom to be the first to lay his hand on the ring. After this the maternal uncle of the bride taking the married couple on his shoulders, dances along with the guests assembled for the occasion, singing songs to the accompaniment of a drum. The marriage

Chapter III. Population. Bhils.

feast is boiled Indian corn and gram, some animal food and large quantities of *mahuda* liquor. Each guest, if a friend or relation of the host, brings with him a potful of liquor and a goat. The guests sing and dance all night, many of them drinking till they fall senseless.

Death.

The Bhils burn their dead. On their way to the burning ground, they make several halts picking up stones at each and heaping them in a pile near the burning ground. On the next day the stones are thrown away. On the tenth day, the Rávalia, or Bhil priest, brings a brazen horse or a cow to the house of the deceased and places it on a piece of cloth. The people present sprinkle water on it and place before it a pie or a handful of Indian corn. The Rávalia then sets the image in a brass dish filled with water, and placing the dish on his head dances and sings, the guests joining him. If the image in the dish moves they think the horse is possessed by the spirit of the dead and the people bow before it singing songs. Some rice and clarified butter are then given to the crows and next day the guests are feasted. As on marriage occasions, each of the host's friends and relatives brings with him a goat and a potful of liquor. After the feast is over they present turbans, *págdis*, to the eldest man in the deceased's family, and *sádis* to the widow or other women of the house.

Community.

Of the Bhils there are forty-two tribes or clans, *gots*, some of them claiming a strain of Rajput blood and bearing such names as Parmár, Vághela and Ráthod.[1] Intermarrige is allowed between the members of the different clans.

The head man of a Bhil village usually called *jadvi* possesses considerable influence among the villagers. He either enjoys rent-free land or is freed from the payment of other state dues. He also receives a small fee on marriages and money presents on Dasera. He presides at the feasts and ceremonies held in honour of the village gods, *devs*.

Kolis.

The Kolis are divided into twenty-one tribes,[2] *gots*, belonging to two great sub-divisions, Talabda and Khánt, which are so distinct that between them marriage is forbidden. The Ráthva Kolis, originally settlers from Ráth, a district in Ali Rájpur under the Bhopávar Agency in Central India, are found chiefly in the states of Báriya and Chhota Udepur. They live in the forests which they clear so quickly and well, that their axes are believed to have the virtue of never allowing a tree which they have once cut to grow again. They do not settle long in one place, moving from one tract to another, clearing them of wood and growing crops on them. In

[1] The clans are: Parmár; Vághela; Ráthod; Munia; Bhábhar; Katára; Tádvi; Báriya; Bámania; Kinbia; Pargi; Bilvál; Ninámа; Bhuria; Makna; Vásania; Dámor; A'maliár; Kátuja; Dungi; Kisori; Charpota; Kalára; Ganáva; Didor; Singháda; Palás; Máni; Buka; Machhár; Hatila; Ad; Tábed; Mohania; Heval; Bábaria; Rávat; Rával; Málivád; Garvál; Makvána; and Váhága.

[2] The tribes are: Pagi; Bâriya; Dumor; Chohán; Solanki; Rája kiva; Kutar; Dáman; Katára; Patel; Dáera; Senvái; Gámor; Dhákania; Budel; Gadál; Bhetám; Bámania; Támás; Dabhol; and Ráthva.

Kolis.

their habits and way of living they are more like Bhils than Kolis. They wear no dress except a loin-band, *langoti*, and are very dirty. The Kolis' food, dress, and houses are of the same description as the Bhils', with only this difference, that the Talabda Kolis, who think themselves superior to other Kolis, do not eat beef or the flesh of any animals that have died a natural death. Most of the Kolis are peasants, but idle and unskilled far below the Kanbis. Nearly as thriftless as Bhils, they are deeply indebted to the village Vániás, who, leaving them grain enough for food, seed, and rent, take the rest. They are more cleanly in their habits, and are not such simpletons as Bhils. Both classes are inveterate thieves; but the Kolis lay their plans with much more method, boldness, and cunning than the Bhils. They have better organizing powers and much more skill in concealing their actions. They lie in the most unblushing manner, and, when found out, they take their punishment with the greatest coolness and good temper. The Kolis are less superstitious and pay more respect to the Hindu religion than the Bhils. They worship all the Hindu gods, but chiefly Indra and Hátmal. They respect Bráhmans and employ them to conduct their religious ceremonies.

Customs.

Polygamy is allowed among the Kolis, but it is not necessary that the bride should be younger than the bridegroom. When a Koli wishes to get his son married, he generally, although the marriage may have been arranged long before, goes through the form of starting off to find a bride. On leaving his house, he must see a small bird, called Devi, on his right hand. Till he sees a Devi, he will not start, even though he is kept waiting for weeks or even months. After he has chosen a bride and made all the preliminary arrangements, he is asked to dine with her father. During the dinner, the women of the bride's family strew grains of corn on the threshold, and as the boy's father is leaving the house, they rush at him as if to beat him, and he, making for the door, slips on the grain and falls. This is all done intentionally that the boy's father may fall on the threshold of the girl's house, an omen so important that without it no marriage could prosper. When the marriage contract is settled, the bride's father sends half a pint (½ *ser*) of oil to the bridegroom, and keeps the same quantity at his own house to be rubbed on the bodies of the couple, until the marriage is over. The bridegroom generally goes to the bride's village. On his approach, the *patel* with a lamp in one hand and the other on his mouth, comes out to receive the bridegroom and his party. Among Kolis, when a man dies leaving a widow, it is usual for his younger brother to marry her. But if she wishes to marry some one else, she can do so, if her future husband pays the younger brother the deceased husband's marriage expenses.

The Kolis burn their dead. On the 11th day after the burning, all the fellow-villagers of the deceased, together with his friends and relations, meet at some river or pond and have their mustachios shaved. They then take a stone, and pouring water on it believe that the soul of the deceased has entered the stone.

Chapter III. Population.

Náikdás.

The Náikdás[1] cling to the hills which separate Báriya from Chhota Udepur, and are to be found almost exclusively in these two states. They are considered lower than the Kolis and Bhils. Their touch like the touch of Dheds and Bhangiás is thought to defile. Of their origin two stories are told. One that their ancestors were grooms in the service of the Musalmán nobles in the prosperous times of Chámpáner, who took to a plundering life when the city became deserted. The other account states that they are the descendants of the Náeks, attendants sent by the Rája of Ráglán with his daughter on her marriage with one of the Rájás of Chámpáner. They eat the flesh of all animals, except the crow and the donkey. They show no respect to Bráhmans. The common belief is, that they consider the killing of a Bráhman an act of merit; as their proverb says that, by the death of one *Tilvan*, or man with a sect mark, *tilu*, a hundred are fed, referring to the feasts on the 11th, 12th, and 13th days after a Bráhman's death. They worship Hanumán and female powers, *mátás*. Formerly the Náikdás were celebrated freebooters, and even now 'May the Náikdás take you' is a common imprecation among bullock-drivers. In 1838 their raids became so formidable that it was found necessary to remove the superintendence of the Ságtála district in which they are chiefly settled, from the Rája of Báriya and place it under the direct orders of the Political Agent. Strong measures were taken against them, and the disorders were suppressed. In 1868 they again gave some trouble, but the disturbance was soon quelled. Since then they have given up their predatory habits and begun to take to tillage. But they have still so bad a name that, on the restoration of the management of the Báriya state to the present Rája, the Náikda district was kept under the charge of the Political Agent. The organization of the Náikdás is much better than that of the Kolis and Bhils. Each Náikda community has a chief with a minister, *vajir*. At the sound of their chief's drum the Náikdás gather from all sides and without a murmur obey his orders.

Dhánkás, Válvis, Chodhrás.

The Dhánkás, a sub-division of Bhils, are found only in the Narbada basin. They and the Válvis and Chodhrás have few points of difference from the other unsettled tribes.

Musalmáns.

Of the whole Musalmán population of 20,104 souls, 4155 were returned as settled in the state of Bálásinor, 3088 in Lunávada, 308 in Kadána, 1038 in Sunth, 48 in Sanjeli, 1095 in Báriya, 1515 in Chhota Udepur, 2066 in Sankheda Mehvás, 5257 in Rájpipla, 1523 in Pándu Mehvás, and 11 in the Political Agent's camp. In addition to the four main divisions, Syeds, Shaikhs, Moghals, and Patháns, numbering altogether 6325, or 31·47 per cent, of the total Musalmán population, there were 1228, or 6·11 per cent of other Musalmáns, not natives of India, consisting of 47 Afghans, 482 Arabs, 131 Baluchis, 544 Makránis, and 24 Others. The remaining portion of the Musalmán population, 12,551 souls,

[1] Full details of the Náikdás are given in the Panch Mahál Statistical Account. Bombay Gazetteer, III. 222.

Chapter III. Population.

were mostly descendants of converted Hindus, consisting of 1667 Bohorás, 21 Memans, 2 Khojás and 10,861 others. Most of the Patháns, Arabs, Baluchis, Makránis and Moghals are in the service of the different chiefs. The Arabs, besides fighting, guard their chiefs' treasuries and palaces; the others are employed only as soldiers. The Syeds, as the descendants of Hasan and Husain, the grandsons of Muhammad, hold the highest place among Musalmáns. The Maliks and Shaikhs are mostly employed as messengers. The Ghánchis, generally called Bohora Ghánchis, are Sunnis by religion, and probably descendants of Hindu oil-pressers.[1] The Pirzádás are the descendants of Dariyáishâh, the celebrated saint, *pir*, of Virpur in Bálásinor. Besides the above, there are Hajáms, barbers; Kaláls, liquor-sellers; Bhistis, water-carriers; Bhathiárás, professional cooks; Táis, weavers; Khátkis, tanners; Chitárás, painters; Dhuldhoyás, gold-dust washers; Attárs, perfume sellers; Madáris, strolling players; Fakirs, mendicants; Mirs, songsters; and Kasbans, prostitutes and dancing-girls.

Musalmáns.

Of the total Pársi population of 198 souls, 147 were settled in the Rájpipla state, 17 in Báriya, 17 in Chhota Udepur, and 17 in Sankheda Mehvás. They are chiefly engaged in liquor-selling and other trades.

Pársis.

The five Christians were all native converts.

Christians.

According to the 1872 census returns, there was in the Rewa Kántha one town or village to about every three square miles of land, each village containing an average of 145 inhabitants and about thirty-two houses. With the exception of the people of three towns, numbering 28,266 souls (Nándod with 9768 inhabitants, Lunávádá with 9662, and Bálásinor with 8836) or 5·59 per cent of the entire inhabitants, the population of the Rewa Kántha lived in 3481 villages, with an average of 137 souls to each village. Of the whole number of villages 2862 had less than 200 inhabitants; 477 had from 200 to 500; ninety-nine had from 500 to 1000; thirty-four from 1000 to 2000; eight from 2000 to 3000; and one from 3000 to 5000.

Villages.

As regards the number of houses there was in 1872 a total of 113,210 or on an average 26·65 houses to the square mile. Of the total number 18,014 houses lodging 75,930 persons or 15·02 per cent of the entire population, at the rate of 4·22 souls to each house, were buildings with walls of fire-baked bricks and roofs of tile. The remaining 95,196 houses accommodating 429,717 persons or 84·98 per cent with an average house population of 4·51 souls, included all buildings covered with thatch or leaves or whose outer walls were of mud or sun-dried brick.

Dwellings.

Rewa Kántha villages may be divided into two classes; the better villages with houses close to one another, and the hamlets of the aboriginal tribes whose huts are scattered over a large extent

Communities.

[1] The word Bohora is here, as it pretty often is, used to mean Hi- [illegible] from the non-armbearing classes.

Chapter III. Population.

of ground. In Bhil and Koli villages there is no staff except the *patel* or *tadvi* who is both the revenue and police head of the village. Either the whole or part of his land is rent-free. In the better class of villages, besides the headman, there are watchmen, *rakhás* or *pagis*, chiefly Kolis or Bhils whose duty it is to guard the villages. They are sometimes paid in grain by the villagers and sometimes enjoy rent-free lands. In a few villages are *haváldárs*, who look after the fields, see that no cattle trespass on them, and help the commandant, *thándár*, and accountants, *talátis*. Each *thándár* has under him one or more *talátis* who live with him and not in the villages under their charge. They sometimes go to their villages on duty and return to the táluka town. The *talátis* are paid by the state in cash. In some villages there are *kotváls*, chiefly Bhils or Kolis who do miscellaneous work. Their place is sometimes supplied by Bhangiás or Dheds who are either paid in grain by the villagers or enjoy rent-free land. Tracking is done by *rakhás* and *pagis*. The *rakhás* are bound to pay compensation for thefts committed in villages under their charge, the amount being settled by a village committee or by the *thándár* or police officer. The village artisans known as settlers, *vasváyás*, are chiefly potters, barbers, and tanners; carpenters, blacksmiths, tailors, and shoemakers are found only in large villages. They are generally paid in grain by the villagers, and by strangers or others in cash. The Chámadiás supply leather to cultivators for buckets, being paid in cash; and sometimes when a cultivator gives up his buffalo's carcase to a Chámadia, he is entitled to receive from him leather in exchange. Except in Bhil villages where Rávaliás act as priests and are on special occasions fed and presented with grain, there are seldom any village priests, *gors*. In a few villages shops are kept by Vániás and Bohorás, who sell what is required by the villagers and buy whatever local produce they can get cheap. These shop-keepers have houses in other places where they go when trade is dull.

Movements of the people.

Rewa Kántha Vániás seldom go to distant towns to trade. A few Lunávada Bohorás have shops in Bassein, Máhim, Bombay, and Poona, where they stop part of the year selling glassbeads, bracelets, and other petty wares. Ahmedabad, Kaira, and Káthiáwár merchants come to Lunávada and Bálásinor to buy grain, butter, oil, and leather. Godhra Bohorás and Anklesvar and Broach Pársis come for *mahuda* flowers, *mahuda* berries, oil *doliu*, and timber. A few Anklesvar Pársis have opened liquor shops in some Rájpipla villages and live there part of the year. The Godhra Bohorás have shops in the states of Báriya and Chhota Udepur. A few Vániás of the Sankheda Mehvás and of the Gáikwár's territory trade to Chhota Udepur. Some merchants of Ahmedabad, Kapadvanj, and Baroda come here for Bombay hemp, *san*. A few Ahmedabad Vániás come to Lunávada town every year to sell bits of *kinkháb* and silks for women's bodices. Some Visnagara Nágar Bráhmans of Lunávada go during the rainy season to Málwa where they recite Puráns or Veds. A few go to Káthiáwár and obtain money by reciting the Veds. Some Audich and Mevada Bráhmans of Lunávada go to Baroda and serve as cooks or water

carriers. A few Modh Bráhmans of Bálásinor go out on begging tours. Of artisans, barbers go to Baroda where there is a great demand for them. Carpenters seldom go out of the Rewa Kántha limits, while bricklayers find employment at times in a few of the Panch Maháls towns. Vágad stone-masons are sometimes employed in Sunth and Lunávada as they are thought more skilful than the local bricklayers. Márvádi blacksmiths who move from village to village pick up odd jobs. Some Márvádi immigrants have settled in the Rewa Kántha where they work as day-labourers. The Ahmedabad Vághris occasionally come here and either beg or in the rainy season sow vegetables and sell them. The Bhils are migratory, often changing their place of abode. They sometimes go to other districts during the *mahuda* season to gather the flowers and berries. Kanbis and other better class cultivators seldom move into the Rewa Kántha, but Bhils from the Panch Maháls, and Ráthvás from Málwa sometimes settle in the wild parts of the district.

CHAPTER IV.

AGRICULTURE.

Chapter IV. Agriculture.

WITHIN the Rewa Kántha limits are great varieties of soil. In the north near the Mahi and in the south near the Narbada are rich tracts of alluvial land. In Lunávada and Bálásinor in the north, light brown, *gorádu*, though not so rich as that of central Gujarát, is the prevailing soil. There are also a few tracts of grey, *besar*, land, generally growing rice. Near the river Shedhi are some patches of land called *bhejváli*, very damp and yielding a cold weather crop of wheat and pulse, but not well suited for cotton. In Sunth, the black, *káli*, soil holds moisture well and without watering yields two crops a year. The Báriya lands, light brown, *gorádu*; deep black, *káli*; and sandy, *retál*, are considered as good as any in Gujarát and capable of yielding any crop, except tobacco. The black loam of the Sankheda and Pándu Mehvás is nearly as rich as the cotton lands of Ámod and Jambusar in Broach. Rájpipla, especially its Narbada districts, is exceedingly fertile. In the hilly parts the soil varies much, but in the open districts it is black throughout. Except a few tracts of rocky and inferior black soil, the Rewa Kántha is on the whole fertile.

Tillage.

In the open country, with Kanbis and other high class husbandmen, the tillage is the same as in central Gujarát. In the hilly and woody tracts inhabited by Bhils, Kolis, and other unsettled tribes, cultivation is of the rudest kind. Most families have a few fields and near every hut is a plot of ground called *váda* or *káchha*, sown with Indian corn or some other food grain. Manure is used only for the plots near the houses, and is hardly enough even for them. In Báriya and Rájpipla, the want is to some extent supplied by burning dry sticks and leaves on the ground, shortly before the rains (June). This system of wood-ash manuring is called *váhálra* in Báriya, and *dádhia* in Rájpipla. Among the Bhils, there is almost no irrigation. The river banks are too steep to allow of their water being used, and the people have neither the means nor the wish to build wells. In ordinary years the black loamy soil keeps moist enough to yield a cold weather crop and the want of water is not felt. Their field tools are a small wooden plough, the coulter and share formed of a bar of iron about three-quarters of an inch square, its lower end pointed and slightly bent towards the front. Besides the plough, they use a small pick, a hatchet, and a bill-hook. The plough is used only by the better class of Bhils in lowland clearings. Drawn by weak, ill-fed, oxen, it does little more than scratch the surface of the ground. When the land is too rough for the plough,

it is tilled with hoes and pickaxes; their rude carts are of wood without a bit of iron, occasionally with wheels formed of solid blocks of timber. The axle tree is generally of *dháman*, Grevia asiatica, a very tough white and plentiful wood.

Crops.

The Rewa Kántha Crops are, of Cereals: maize, *makái*, Zea mays; rice, *dángar*, Oryza sativa; Indian millet, *juvár*, Sorghum vulgare; millet, *bájri*, Penicillaria spicata; barley, *jav*, Hordeum hexastichon; wheat, *ghau*, Triticum æstivum; *rájgaro*, Amarantus paniculatus; *kodra*, Paspalum scrobiculatum; *banti*, Panicum spicatum; *pávto*, Panicum frumentaceum; *káng*, Panicum italicum; *chino*, Panicum maliaceum. The wheat grown in the district is of two kinds, *vájia* and *kátha*. The rice is of a coarse description called *vari*. Of *kodra* a kind called *minia kodra* has a narcotic property, which is to a certain extent neutralised by washing and drying two or three times before grinding. Of Pulses: *tuver*, Cajanus indicus; *math*, Phaseolus aconitifolius; *mag*, Phaseolus radiatus; *adud*, Phaseolus mungo; *vál*, Dolichos lablab; gram, *chana*, Cicer arietinum; peas, *vatána*, Pisum sativum; and *guvár*, Cyamopsis psoralioides. Of Oil seeds; castor oil seed, *divela*, Ricinus communis; gingelly oil seed, *tal*, Sesamum indicum; and rape seed, *sarsav*, Brassica napus. Of Fibres, cotton, *kapás*, Gossypium herbaceum; and Bombay hemp, *san*, Crotalaria juncea. Of miscellaneous crops, sugarcane, *serdi*, Saccharum officinarum; and tobacco, *tambáku*, Nicotiana tabacum. Of Vegetables: potato, *batáta* or *alokda*, Solanum tuberosum; sweet-potato, *sakaria*, Convolvulus batatas; onions, *kánda*, Allium cepa; garlic, *lasan*, Alium sativum; yam, *ratálu*, Dioscorea alata, and *shingoda*, Trapa bispinosa. The other vegetables are, eggplant, *vegan*, *vantiák* or *ringana*, Solanum melongena acute; angled cucumber, *turia*, Luffa acutangula; *galku*, Luffa petandria; *kárela*, Momordica charantia; common cucumber, *kákdi*, Cucumis sativus; the long white gourd, *dudhi bhopla*, Cucurbita longa; and red pumpkin, *kohlu*, Cucurbita melopepo. The root of the *dudhi bhopla* is said to be alterative and the seed and juice of the bitter *gálku* are violently emetic and cathartic. When given in infusion they are a bitter tonic and a powerful diuretic. The leaves of the bitter variety of the red pumpkin are said to be useful in cases of jaundice. *Chikan*, a wild species of *kákdi*, is very cold and indigestible. Of Spices and Condiments there are, turmeric, *haldi*, Curcuma longa; chilly, *marchi*, Capsicum annuum; ginger, *ádu*, Zingiber officinale; coriander, *dhána*, Coriandrum sativum; and cumin seed, *jiru*, Cuminum cyminum. Of Fruits, melon, *shakarteti*, *khadbucha*, or *gota*, Cucumis melo; water melon, *tadbuch*, Cucurbita citrallus; guava, *jámrukh* or *jámphál*, Psidium guava; custard apple, *sitáphal*, Annona squamosa; and plantain, *kela*, Musa paradisiaca. The fruit of the wild plantain is too stunted and full of large seeds to be eaten.

Kolis, Bhils, and Náikdás form the bulk of the agricultural classes. These are very indifferent husbandmen and are in poor circumstances. The higher class cultivators are Kanbis, Káchhiás, Mális, Pateliyás, and Rajputs.

Chapter IV. Agriculture. Famines.

A hilly well watered land, its rough tribes accustomed to live on fruits, roots, and wild vegetables, Rewa Kántha, though it has passed through years of great distress, has never been entirely wasted by famine. The first famine of which the memory remains was in 1746-47. Hardly any rain fell, and the crops did not ripen. Many people died, but the wild inhabitants kept themselves and their cattle alive by eating forest roots and locusts which abounded at the time. The next year of scarcity 1790-91, caused by the failure of rain, appears to have been the nearest approach to a general famine on record. Poor people sold their children. The Bhils lived on wild roots and berries. Many lives were lost and much cattle perished, and the country was infested with bands of marauders. The chiefs doled out daily food to the destitute, but no public works were undertaken. Another failure of rain caused scarcity in 1802, but the distress was not so great nor the failure of crops so general. In the famine of 1812-13 the distress was almost as severe as in 1790-91. Millet was sold at eight pounds the rupee, and rice at six pounds, and as in 1790, from the state stores doles of grain were distributed. Twelve years later the season of 1825 was one of scarcity, but of no widespread suffering. In 1833-34 matters were worse. The rainfall was scanty and the small harvest was destroyed by swarms of locusts. Still there was grain in the country, and the people helped by their chiefs passed through the time of scarcity without much loss of life or of cattle. The British Government remitted £5295 4*s.* 7½*d.* (Rs. 52,952-5-3) from the tribute. Since 1834 there has been no famine. On account of scanty rainfall, £2790 6*s.* 9*d.* (Rs. 27,903-6-0) of tribute were remitted in 1839, and £426 18*s.* (Rs. 4269) in 1849. In 1864 scanty crops and the very high value of cotton raised millet to twenty-two pounds the rupee, and caused much distress among the poorer classes. During the last two years (1877-78), the great exports of grain to the Deccan and Southern Marátha districts, and poor local harvests have once more brought back prices to famine pitch, millet selling in 1878 at fifteen, and rice at ten pounds the rupee.

CHAPTER V.

CAPITAL.

Capitalists.

The chief money-lenders are Vániás and Bráhmans. Of bankers there are only a few in such large towns as Nándod, Lunávada, and Bálásinor. In smaller towns some bankers deal in grain and other articles. Others have shops in villages, living there part of the year, and making bargains with the people, advancing them money and seed. In the Rewa Kántha every Bhil or Koli has his own Vánia or other money-lender who has more power over him than even his chief. So much is this the case that sometimes a village is spoken of as so and so's village not because he is its owner but because its people are his debtors. In bad years the money-lender sometimes helps his debtors with new loans of money or seed grain. If he refuses, the Bhils apply to some one else and the first creditor would then have little chance of recovering his money. Debts are handed down from father to son, many of the poorer classes passing their whole life, sunk in debt. Harvest over, the money-lender with one or two friends starts on a collecting tour. And while in his village the debtor, however poor, has to pay his share of the money-lender's expenses. With much wrangling, in which the ignorant Bhil is always worsted, the accounts are balanced, the debt running on while the original amount lent continues to increase. Money or grain is taken in part payment of debts, and however scanty his debtor's stock of grain, as much as can be seized is carried off. Except when his payments stop for two or three years, and he finds that his debtor has begun to raise money from some one else, the creditor seldom takes his debtor into a civil court. If he does, as a rule, he makes little by it, as the whole of his debtor's property is seldom enough to satisfy the decree.

Interest.

When a lender is put in possession of a house or a plot of land, as a rule, no interest is charged. When a gold or silver ornament is pledged, the yearly interest varies from three to six per cent, and on personal security the well-to-do borrow at from six to twelve per cent. In the case of Bhils, Kolis, and others of the lower classes, at *divli* in October the beginning of the new year, a quarter of the amount due is added to the principal, and if the whole is not paid during the year, at the beginning of the next, a quarter of the enhanced principal is again added. This system is known as *savái* or one and a quarter. For seed grain one-quarter or one-half as much again as the original and sometimes even double the sum originally lent, is recovered either in cash or in grain. Except alienated or part alienated holdings, from the large area of waste arable land and the uncertainty of tenure the right of occupancy has no sale or mortgage

Chapter V. Capital. Interest.

value. Mortgaged alienated land may be redeemed at any time. Bhils and Kolis have no ornaments of value. Among them buffaloes or bullocks are the only movable property ever pledged. When cattle are pawned they generally remain with the borrower. Their huts would not be taken in mortgage. They are of no money value, and the timber and building site belong to the chief. Except when they have cattle to pledge, the poorer classes borrow either on their own or their friends' personal security. Their indebtedness is a by-word and their want of common care or thrift leaves them in their creditors' hands. A large number of money-lenders live on their debtors and a few grow rich. But the Bhils, when too hard pressed, are ready to leave the district, and the interest actually recovered is said to be not more than from six to twelve per cent on the sum advanced.

Craftsmen.

The district has few craftsmen. In the rural parts the Kolis, Bhils, and other poor tribes supply their own wants, making tools, carts, and huts, and in the towns the want of well-to-do customers, and the heavy labour and money taxes keep down the number of craftsmen. In some states when the chief wants work done, artisans are brought and forced to work without pay. In other states, when working for the chief, the better class of artisans, carpenters, bricklayers, and tailors are paid half their market wages, and potters and other lower workers get a day's supply of grain. In badly managed states this labour tax does not stop with the chief, but is levied by all state servants and relations. That these demands may be spread over the whole caste, the headman arranges that the members of the caste should work for the chief in turn. There are no trade guilds including the members of several castes. But among craftsmen of the same caste certain rules about work and wages are laid down and any one breaking them runs the risk of being thrown out of caste. If a caste-fellow dies, on the 11th, 12th, and 13th day after his death, and on caste-feast days, carpenters and bricklayers are not allowed to work. They may not take less than the regular wages, and in Lunávada town, are forbidden under fine from taking work on contract. In these two castes the headmen arrange that the members should in turn work for any one unable to work for himself. No barber is allowed to shave any one but the people of his own village. In the large towns the craftsmen show no lack of skill, and when well paid and given good materials, do as good work as in other parts of Gujarát.

Wages.

Carpenters are paid daily at rates varying from 9*d.*-2*s.* (6 *as.* - Re. 1).[1] When the lower rates are paid, they are generally given food in addition to their money wage. Their women do not help in their work. But when grown up their sons add to the family earnings. Bricklayers are paid less than carpenters, generally from 9*d.* - 1*s.* 6*d.* (6 - 12 *as.*) a day. Stone masons earn good wages 1*s.* 6*d.* (12 *as.*) a day with, when they come from Meywár, their food besides. A skilled goldsmith makes

[1] A carpenter's wage in Lunávada is now (1879) 1*s.* 7½*d.* (13 *annas*).

from £30 to £50 (Rs. 300 - 500) a year, and one less skilled who makes brass and tin ornaments for Bhil women about £10 (Rs. 100). A skilled worker earns more, but an ordinary blacksmith's daily wage varies from 6¾*d.* - 9½*d.* (*as.* 4-3 to 6-4). A tailor's earnings range from 6¾*d.* - 9½*d.* (*as.* 4-3 to 6-4) a day. If specially skilled they may rise to 1*s.* (8 *as.*). An ordinary barber makes from 16*s.* - £1 (Rs. 8-10) a month. A specially good man may earn as much as £1 4*s.* or £1 10*s.* (Rs. 12 or 15). A cotton cleaner, *pinjára*, makes from 12*s.* - 16*s.* (Rs. 6 - 8) a month, and a shoemaker from 16*s.* - £1 10*s.* (Rs. 8 - 15). The monthly wage of a dyer is from £1 - £1 4*s.* (Rs. 10 - 12), and of a weaver from 16*s.* - £1 (Rs. 8 - 10). Among these craftsmen those who work at home such as furniture-makers, turners, goldsmiths and blacksmiths, are helped by their women in parts of their work that need no skill. Tailors' and goldsmiths' wives do some ordinary work and add to the family earnings. The clerks, *gumástás*, of bankers and well-to-do traders are paid from £5 - £225 (Rs. 50 - 250) a year. A day-labourer's wage is for a man from 3*d.* - 6*d.* (2 - 4 *as.*); for a woman from 2½*d.* - 3*d.* (1½ - 2 *as.*); and for boys and girls from ¾*d.* - 2½*d.* (2 *pice* - 1½ *as.*) Almost all wages, both of craftsmen and day-labourers, are paid either in cash or in grain, or in both.

The current coins are silver rupees and copper pice. No rupees are coined in the district. The Baroda or *siyási* rupee passes all over the Rewa Kántha and the Broach rupee in the Rájpipla state. The Imperial rupee is used only to a small extent. Lunáváda, Sunth,[1] and Chhota Udepur have their own copper coinage passing only within their own limits. In Báriya the old or Godharia copper pice, and in Rájpipla Cambay pice, are current. The value of the pice is subject to great changes, the Baroda rupee representing at different times from seventy to ninety pice. When a half pice is to be paid the pice is cut or broken into two pieces, and one does duty as a half pice. The Imperial copper coins are current in all states, a Baroda rupee changing for fifty-six and a Broach rupee for about sixty-three Imperial pice.

In former times, the absence of a local town population and the want of good secure roads, made grain prices lower in Rewa Kántha than in any other part of Gujarát. But of late years the opening of the railway line to Páli, the making of good roads and the establishment of a better police have raised Rewa Kántha grain prices to the level of other parts of the province. A statement of produce prices reaching as far back as 1834 is given below. Up to 1871 the figures refer only to Lunáváda. Since then they are supposed to represent the average prices over the whole district. Excluding the years of scarcity the whole may be divided into three periods. 1834 was a year of scarcity. 1835 to 1842 was a time of moderate rates, the price of *bájri*, the staple grain, varying from twenty in 1838 a year of

[1] In the Sunth town of Rámpur, Indian corn was once lower than 160 lbs. (4 *mans*) the rupee. Chafing under his loss of profit, a grain merchant struck a heap of corn with his shoe, and for this insult to *Annadev*, the god of food, was fined by the Sunth chief.

Chapter V. Capital. Prices.

scanty rainfall, to seventy-eight and a half in 1841, and averaging fifty-one pounds. This was followed by eighteen years of cheap grain, prices varying from fifty-eight and a half in 1846 to 101 in 1850, and averaging eighty pounds. The next sixteen years was a period of high prices varying from twenty-two in 1864 the American war time, known as the *dhadinu dhán* or the ten *ser* year, to fifty-one in 1874 and averaging thirty-eight pounds. Lastly in 1877, from the famine in the Deccan and Madras, millet prices rose from fifty to thirty pounds, and in 1878 a local failure of crops forced them up to fifteen pounds.

Rewa Kántha Produce Prices, 1834-1878.

Produce.	Scarcity.	First Period (1835-1842).							Second Period (1843-1860).					
	1834.	1835.	1836.	1837.	1838.	1839.	1840.	1841	1842	1843.	1844.	1845.	1846.	1847
Indian millet, *bájri.*	27	42	58	60	20	51	60	78½	67½	90	85	81	58½	72½
Indian corn	32	49	62	75	75	59	87	101	93½	100	112½	110	58	78
Rice	26½	50	80	100	85	47½	52	45	70	80	87½	77½	67½	82½
Wheat...	23	26	65	62	69	52	36½	33	28	62	87½	57	30	30
Gram	33	46	75	104	102½	51	55½	65	85	35	135	100	80	74
Pulse, *tuver*	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Produce.	Second Period—*continued.*												
	1848.	1849.	1850.	1851.	1852.	1853.	1854.	1855.	1856.	1857.	1858.	1859.	1860
Indian millet, *bájri.*	96½	99	101	87	90	85	86½	80	71½	71	62½	70	60
Indian corn	142½	133½	129	120	110	112½	103½	100	67½	114	97½	105	64
Rice	85	60	35	80	75	97½	105	95	80	90	115½	82	60
Wheat	62	44	51	57	66	75	50	74	55	65	65	58½	38
Gram...	85	72½	97	93	96	111½	98	110	91	120	103	100	80
Pulse, *tuver*	...	...	...	...	...	...	...	...	...	...	...	...	...

Produce.	Third Period (1861-1876).								
	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.
Indian millet, *bájri.*	47½	46½	45½	22	23	44	36	39	32½
Indian corn	41	52	41	39	23	50	62	53½	33
Rice	50	46	39	27	26	22	42	35	30
Wheat	20	30	27	17	17½	23	24	20½	18½
Gram	43	40	42	25½	25	23	39	45	33
Pulse, *tuver*	...	...	...	...	...	...	...	...	...

Produce.	Third Period (1861-1876)—*continued.*							Scarcity.	
	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.
Indian millet, *bájri.*	31	26	29	40	51	42	50	30	15
Indian corn	36½	46½	49	53	56½	61	63	31	16
Rice	29	40	29	28½	31	30	29	21	10
Wheat	23	28	...	...	...	...	...	...	...
Gram	37½	43	45	49	49	60	64	50	17
Pulse, *tuver*	...	...	17	20	23	38	48	23	12

The weights and measures current in the Rewa Kántha are the same as those in other parts of Gujarát. The *tola* is equal to the weight of a Baroda rupee minus two *ratis*, and of an Imperial rupee minus 1½ *váls*. The *ser* is equal to forty Imperial rupees. Grain and *mahuda* are weighed in *mans*, and *manis* of twelve *mans*

each. A hundred *manis* make one *manása* and 100 *manásás* make a *kanáso*. In Baroda, *mahuda* is weighed by the *kalsi* equal to sixteen *mans*. In Lunávada a *mudo* of cement, *chho*, weighs fifty *mans*. A carpenter's and cloth vendor's yard, *gaj*, is twenty-four inches, and a tailor's twenty-six. Cloth is measured by the *háth*, rather variable, but on the whole corresponding with the cubit. In Lunávada, where the survey system has been introduced, land is measured by acres and fortieths, *gunthás*, and in Rájpipla, the Sankheda Mehvás, and a part of Pándu Mehvás, by *kumbhás* of nearly an acre, and in the remaining states by *bighás* of about half an acre. The *bigha* seems to be of recent origin. In old title deeds land is marked either by its boundaries or by the amount of a certain seed that might be sown in it. The Rewa Kántha *kumbha* is said to be the same as the Broach measure, but in practice it would seem to be somewhat larger. The weights in ordinary use are pieces of iron or stone. In the states under British management, these weights are from time to time tested by the police, when anything wanting is made up by adding a piece of iron.

CHAPTER VI.

TRADE.

Chapter VI. Trade.

The Rewa Kántha trade and the Panch Maháls trade are in many points alike. Both have a through traffic between Gujarát and Central India, and a local trade west with Gujarát and east with Rajputána, Central India, and Khándesh. And in both districts, while the opening of railways through Gujarát has increased the local trade westwards, the through trade has dwindled, the old straight routes with their rough roads and heavy dues failing to compete with the safe railway journey by Bombay and Khándesh to Indor.

Roads.

Formerly Rewa Kántha trade westwards set towards the coast, most of it centering in the ports of Jambusar and Broach. It is now diverted to the line of the Bombay Baroda and Central India Railway, the western limit of all the roads leading from the Rewa Kántha to Gujarát. Besides the main line of railway running north and south, two feeders, in the north one from Ánand to Páli, and in the south one from Karjan to Chánod, pass east towards the Rewa Kántha.[1] The Rewa Kántha roads end westwards in Páli, Baroda, Dabhoi, Chánod, Anklesvar, and Pánoli, and eastwards in Dungarpur, Jhálod, Dohad, Ali Rájpur, Indor, and Kukarmunda. Though most of them are fit for carts, these roads, except the main line from Godhra to Dohad, are country tracks neither metalled nor bridged. They may be brought under four groups, centering at Páli, Baroda, Dabhoi, and Anklesvar. At Páli seven roads meet: a Dungarpur road running south through Pándarváda, Virpur, Vardhári, and Bálásinor; 2, a Dungarpur road running south-west through Lunáváda, Vardhári, and Bálásinor; 3, a Jhálod road running south-west through Rámpur, Lunáváda, and Bálásinor; 4, a Jhálod road running south through Sanjeli and Shera; 5, a Jhálod road running further south through Randhikpur and Godhra[2]; 6, the great high road from Dohad west through Piplod and Godhra; and 7, a second Dohad road through Báriya and Godhra. Four lines center at Baroda: 1, several small tracts from the Mehvás estates northward along the Mahi; 2, the Dohad road leading south-west through Báriya and Kálol; 3, the Jábua road passing from Central India west through Kakurkhila, Ságtála, Rájgad, and Kánjari; and 4, the Chhota Udepur road west through Jetpur, Jábugám

[1] A third branch line is now being made from Dabhoi to Badharpur in Baroda territory.

[2] A new road has lately (1879) been made from Jhálod through Dudhia under Báriya, running into the main Godhra-Dohad road.

and Vágoria. Three roads center at Dabhoi; 1, the Chhota Udepur road south-thwest through Jetpur, Jábugám, and Sankheda; 2, the Pánvad road west through Vásna and Sankheda; and 3, a second Pánvad road passing through Karáli and Sankheda. Five roads center at Anklesvar; 1, the Ali Rájpur road south-west through Chhota Udepur, Karáli, Vásna, Nasvádi, Tilakváda, and Nándod; 2, a Pánvad road joining the Ali Rájpur road at Karáli; 3, a Pánvad road joining the Ali Rájpur road at Vásna; 4, the Kaván't road running west through Nasvádi, Alva, Virpur, and Nándod, and from Nándod passing south-west through Avidha, Jagadia, and Gováli; and 5, a road from Kukarmunda on the Tápti, west through Pát, Badádev, Patáv, and Dharoli. Only one road reaches Pánoli from Kukarmunda through Badádev and Luna.

Besides these a road fit for carts runs 114 miles north and south from Kadána on the Mahi to within a few miles of the Narbada at Hámp. This road passes through Sunth eight miles, Rámpur four miles, Sanjeli twelve miles, Randhikpur eight miles, Piplod twelve miles, Háriya eight miles, Ságtála eleven miles, Chhota Udepur twenty-five miles, Pánvad eight miles, Kaván't eight miles, and Karapani ten miles. From Karapani ten miles on to the Narbada it is fit only for horses or bullocks. This and other roads crossing the main stream of traffics are, except as feeders, of small commercial value.

The following details show the present traffic along the chief lines of road. Of the Páli roads the most northerly enters the Rewa Kántha at the village of Detvás in Kadána territory. Beyond Detvás there is hardly any cart traffic. Almost every thing is carried on pack bullocks, the Vanjárás bringing grain and opium to Gujarát and taking back salt, tobacco, and cloth. At Detvás the road divides, one branch turning to the west by Virpur, the other keeping more directly south to Lunávára. From Detvás the west branch passes through Pandarváda ten miles, and Virpur sixteen miles. Each of these places is a local trade center, Pandarváda for the surrounding Lunávára district, and Virpur for the sub-division, *paryana*, of that name under Bálásinor. From these two places the district produce, grain, *mahuda* oil, clarified butter, and timber, is sent to Gujarát, and tobacco, spices, iron, copper, salt, and cloth are brought back. From Virpur the road runs south twelve miles to Vardhári, where it is joined by the south branch. This south branch leaving Detvás passes through Khánpur twelve miles, crosses the Bhádar river to Madhvás eight miles, crosses the Mahi to Lunávára seven miles, to Champeli six miles, and crosses the Mahi again to Vardhári eight miles, or a total distance of forty-one miles. Of the two branches the west or Virpur, shorter, free from a double passage of the Mahi, and in every way better, is used by the through Gujarát trade. The town of Lunávára (9662 souls) draws considerable local traffic along the south route. The third of the Páli roads, coming from Jhálod, enters the Sunth state at a village called Kundla four miles west of Jhálod. Until very lately this road passed through the state to Lunávára by Parthampur eleven miles, Ánjanva twelve miles, and Báela seven miles, to Lunávára six miles, a total distance of 36 miles. After leaving

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Parthampur it enters some difficult passes, where until lately travellers ran so great a chance of being robbed and ill treated, that very little traffic passed along it. Since the death of the Sunth chief (1872) a new road has been opened through Rámpur five miles, from Parthampur to Sunth two miles, thence to Sarsav six miles, to Thamba seven miles, and to Lunávada seven miles. Though a little longer this road is safer and has the advantage of passing through Rámpur, a local trade center of some consequence. From Rámpur through Sunth to the plain country beyond, this road in four miles passes through no less than four ranges of hills. But crossing them by the help of gaps it is nowhere very steep, and is well guarded by police posts. Before 1872, bands of travellers used in fear and trembling to make their painful way on foot or horseback over a mountain path, now the post passes regularly and single carts can travel without an escort. The next important line of communication is the fourth of the Páli lines, the south Jhálod road by Sanjeli and Shera. This, much used by traders, passes through about eleven miles of Sanjeli territory. The fifth Páli line, the Jhálod and Randhikpur road, passing through some rather rough country, carries much the same trade as the Jhálod and Shera line. The sixth Páli line, the great high road from Dohad to Godhra, passing through twenty miles of Báriya territory is the only first class road in the whole of Rewa Kántha. It is bridged and metalled, and has a steadily growing traffic. Formerly travellers ran great risk of being robbed, now by clearing forests and placing police posts, all danger has been removed. Of its cross country feeders the chief are from Dudhia and Bandibár on the north, and Báriya on the south. A road now being made from Ashádi on the high road to Báriya will keep the Báriya traffic open throughout the year. Another road between Dohad and Godhra passing through Báriya, Dámáváv, and Simalia, is very rough, winding through several hill passes. Since the opening of the great high road, this route is, except for local Báriya traffic, little used.

Of the roads that end in Baroda, those from the Mehvás estates on the Mahi, passing chiefly through Gáikwár territory are common country tracks. The Báriya and Baroda road leaves Báriya by the east gate and after a mile and a half crosses the Pánam river; thence it goes through a moderately flat and wooded country eight miles to Dámáváv, and thence passing through Simalia three miles, where there is a police station and wood mart, and crossing the river Goma it passes into Kálol about thirteen miles from Báriya. The Jálena and Baroda road enters Báriya territory at Kakarkhila. Then passing over the two rough Khalta and Kansára ridges, it crosses the Valva river and passing two villages belonging to Ratanmál which are embedded in Báriya territory, it reaches the Pánam river about twelve miles from the frontier. Up to this point the road is very rugged and before 1875 was not fit for carts. Since 1875 the passes have been put in order and carts can travel. After crossing the Pánam the road leads through a wooded country almost due west to Ságtála twelve miles. Here in the heart of the Náikda country is a post, *thána*, and from it a road leads north to Báriya eleven miles. This

road has lately been cleared of brushwood and by day or night can be safely used. From Ságtála the western route passes without difficulty sixteen miles west over high ground to Rájgad, the head-quarters of another sub-division. From Rájgad there are three routes to Baroda, one through Kálol, another through Kanjeri two miles from Hálol, and the third through Chámpáner. The second is the straightest and most used. The distance from Rájgad to the frontier of the Báriya state by any of these routes is not more than five or six miles.

The remaining roads, that running east and west center in Dabhoi and Anklesvar, all lie to the south of Pávágad and the chain of hills which forms the water-shed between the Mahi and Narbada basins. The first in order is that from Málwa to Gujarát along the Or valley. This road comes from Ali Rájpur and enters Chhota Udepur at the village of Kharakváda. Winding through the hills it reaches to Or about ten miles from the frontier, and after crossing it runs close along its right bank to Chhota Udepur seven miles further on, thence still skirting the right bank of the river it passes through Jejgad eight miles, Jetpur five miles, to Jábugám seven miles, crossing the frontier three miles further on into Gáikwár territory. Thence there are two routes, one direct to Baroda through Vághoria; the other to Dabhoi through Mákhni, Sankheda, and Bádharpur. The former of these, not more than 250 miles long, is the shortest and most direct route from Indor to Baroda. If the chiefs through whose lands it passes were to improve the present rough track, save travellers from robbery, and lower their transit-dues, this might be made a most important line of communication. At present it has not one-tenth of the traffic it might have. Indor and Baroda merchants prefer to send their goods from one place to the other by rail through Bombay rather than trust them to the rough usage and exorbitant demands on the direct route. Within Rewa Kántha limits the line presents no difficulties. The country is level, the soil light and sandy, and the rivers few and easily bridged. But for through traffic, unless some change can be made all along the line, it is of little use to improve the Rewa Kántha section alone.

The next line is the part of the Mhow and Dabhoi road that passes through Chhota Udepur. This road enters Rewa Kántha three miles east of Pánvad. West of this village the road divides, one branch passes north through Karáli fifteen miles, and thence towards Sankheda seven miles, to the frontier. The other branch passes west along the Heran valley and by Vásna a Gáikwár village, eighteen miles from Pánvad. Of these the north branch is less hilly and rugged, but neither of them is much used. Almost all the traffic finds its way through the Sankheda Mehvás, and crossing the Narbada reaches the Baroda railway at Anklesvar. Of these branches one from Chhota Udepur through Karáli sixteen miles, and the other from Pánvad meet at Vásna and continue in one line as far as Nasvádi, seven miles. Here they are joined by a lower road which passes through Kavánt. This line enters Udepur territory about eight miles to the east of Kavánt, and thence through

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Palásni sixteen miles to Nasvádi six miles. From Nasvádi the united road passes south through Sávli six miles, to Alva three miles, Uchhad three miles, and Virpur three miles, where it crosses the Narbada. Another route of about the same length crosses the Narbada two miles lower at Tilakváda.

As the Narbada cannot be forded at either crossing the traffic through the Udepur state and Sankheda Mehvás is almost entirely on pack bullocks. After crossing the Narbada, the united road passes eight miles through country much broken by ravines to Nándod, the capital of Rájpipla. A mile west of Nándod it crosses the Karjan river at a ford, and thence passes through Partápnagar eight miles, Haripura eight miles, Avidha five miles, Jagadia five miles, and Govali four miles to the frontier of the Rájpipla state three miles further on and about four miles from Anklesvar station. Between the Karjan and the frontier this road crosses many small streams and is used only during the fair weather. Lately (1875) the Rája of Rájpipla has had surveys and estimates prepared for a bridged road along this route. This when finished will be a great boon to the people of the district.

The next important line is that from Khándesh to Gujárat through Rájpipla. This road after leaving Kukarmunda on the Tápti and passing through eighteen miles of Khándesh enters Rájpipla a little to the south of Ságbára, and through Pát five miles, and Kupi six miles, divides at Badádev, eight miles further on. From Bádadev the upper road follows the course of the Karjan river for five miles to Vadvádra; then turning west it passes through Motra ten miles, and Patár ten miles to Dharol four miles, and reaches the western frontier of the state eight miles further on, and about the same distance from Anklesvar. The lower road after crossing the Karjan at Badádev winds through the hills to Khámb, nine miles, thence passing a range about 600 feet high it crosses the Tokri river, sixteen miles, and at Luna, three miles, crosses the Kim. Six miles further it reaches the west boundary of the state about seven miles from Pánoli on the Baroda railway. Both these routes were once lines of great traffic, but are now very neglected. They are mere cart tracks passing through dense forest and hills, badly provided with water, and with no village accommodation for travellers. From the carelessness of the Rájpipla chiefs almost all through trade has left them.

This completes the description of the chief lines of road between Rajputána, Málwa, and Gujarát. The increase of its local traffic shows how keenly traders feel the advantage of a thoroughly well made road like that from Godhra to Dohad. But east of Dohad the Central India chiefs do nothing to improve their roads and their heavy transit dues are, especially since the opening of the Indor railway, driving trade from the direct route round by rail through Bombay.

Ferries.

The small streams and water-courses need no ferries. During the rains no carts can move, and foot and horse travellers can always easily ford the streams. At other times all traffic passes without hindrance. During the rains and the first months of the cold weather the Mahi and Narbada cannot be forded. The chief

Ferries.

places where they can be crossed during the hot months have been mentioned under the head 'Rivers.' The Narbada can be passed without much difficulty. But its banks are so steep and its bed so heavy with sand and shingle, that to pass the Mahi is always a work of great labour. Across the Narbada, when it cannot be forded, at Chánod, Vádia, and Tilakváda, goods and passengers are carried in small well built ferry boats. On the Mahi at Lunáváda and Kadána small uncouth canoes hollowed out of *simla* wood and generally tied two together take the place of ferry boats. The right of plying these canoes is every year farmed by the state to the highest bidder. At Lunáváda when the Pánam is in flood, under charge of ferrymen of the Bhoi caste, travellers put their clothes in three or four empty narrow-necked earthen jars, *golás*, tied together by the necks. These the fishermen force mouth-down under the water, and the traveller either sitting on them or leaning over them, as in swimming, is with the help of the Bhois ferried across.

Post.

There are six post offices, four at Bálásinor, Báriya, Lunáváda, and Rámpur maintained by the British Government, and two at Chhota Udepur and Nándod by the Udepur and Rájpipla chiefs.

Trade.

The Rewa Kántha with its scanty unsettled population has little trade and few manufactures. Trade comes under two heads, home trade and outside trade. The home trade is carried on by Vániás and a few Bohorás and Pársi shopkeepers. These petty traders, advancing money or seed to the peasants, are paid in grain at harvest time. This they either sell in the district, or send to other Gujarát market towns. Well-to-do husbandmen sell the produce of their fields to the local grain dealers or send it where they find the best market. The outside trade is carried on by the better class of husbandmen and by strangers, some of them from the Panch Mahals and Kaira, and others from Broach and Surat. These men especially in October, *Diváli*, at the early harvest time come in numbers into the hilly districts and barter with the Bhils taking their spare stores of rice and pulse and giving cloth, tobacco, molasses, salt, salt-fish, and spices. Many Pársis chiefly from Anklesvar have settled among the Rájpipla Bhils, getting in exchange for liquor and rent advances, large quantities of grain and clarified butter.[1] Another branch of the outside trade is in the hands of Vanjárás and Chárans. The Vanjárás whose head-quarters are in Málwa, Khándesh, and Mewár bring droves of pack bullocks into Gujarát laden with grain and go back with loads of salt. On their way they do a little business with the Rewa Kántha Bhils. The Chárans in smaller numbers come from Káthiáwár and follow the same track as the Vanjárás. They also carry on a small trade with the Bhils giving them bullocks and buffaloes and getting the price either paid down in cash or in grain in the next year.

Exports.

The chief Rewa Kántha exports are of field produce, grain of all kinds, cotton, oil seeds including castor oil, *diveli*, sesamum or

[1] Bom. Gov. Sel. XXIII. 316, 317.

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gingelly, *tal*, and rape, *sarsav*, safflower, tobacco; of forest produce, *mahuda* flower and fruit, timber, firewood, bamboos, and catechu, *kátha*; of animal produce, clarified butter, honey, bees' wax, lac, wool, and hides; and of manufactured articles, grind-stones, stone-platters, and soap.

Grain, chiefly millet, Indian corn, pulse, and oil seed, goes in large quantities from all Rewa Kántha states to the nearest railway station, or to any Gujarát market where prices are favourable. Cotton is grown chiefly in the Pándu Mehvás on the noth-west and in the Sankheda Mehvás and in some parts of Rájpipla in the south. Rájpipla cotton of an average value of about £30,000 (Rs. 3,00,000) is brought to Anklesvar, cleaned in steam European ginning factories, and sent to Bombay. Cotton from the Sankheda Mehvás worth in ordinary years about £2000 (Rs. 20,000) is sent chiefly to Dabhoi, ginned there and forwarded by rail to Bombay. The Pándu Mehvás cotton is also sent to Bombay chiefly from the Baroda and Páli stations. Clarified butter and oil seeds go in large quantities to the neighbouring market towns of Gujarát.

The most important Rewa Kántha exports are forest produce, timber, firewood, bamboos, and *mahuda* flowers. As regards timber cutting, except the old charge an export fee on every cart-load of timber, the rules vary greatly in the different states. In Bálásinor and the Pándu Mehvás in the north-east, and in the Sankheda Mehvás in the south, timber is so scarce that only a very little is exported. In Lunávada, only husbandmen are allowed to fell timber free of charge for their houses, carts, and field tools. Others have to pay for the timber cut. In Sunth any one may fell timber but only for local consumption. From these places little timber is exported. On the other hand in Báriya, Chhota Udepur, and Rájpipla, except that outsiders have to pay a fee, there is scarcely any restriction on the felling of timber. The hills to the north-east of Rájpipla, though they suffer from yearly burnings, have some fine timber. But it is most difficult to get at, and, except a little floated down the Narbada to Chánod and Sinor, none is exported. The work of cutting timber and floating it down the Narbada is followed by a special class of Bhils known as *Kabádis*[1] or timber carriers. Teak is chiefly found in the south-east of Rájpipla, in Ságbára the teak, *ság*, land, and in Nansár, Panchmoli, and Ganva. It is cut about *Holi* time (April), after the forests have been fired, and during the rains is floated down the Tápti. Without its wood trade the people of Báriya would be very badly off. From very old times the husbandmen have been allowed to cut, and on the payment of a small fee to export, timber. So dependent are they on the wood trade that they are seldom able to pay the duty till on their way back after selling the timber. The chief sorts of wood exported are teak, *kher*, *sadar*, and *biya*, all used in house building and bought in large quantities in Baroda, Godhra, Páli, and other Gujarát markets.

[1] Bom. Gov. Sel. XXIII. 279 and 305. The word *Kabádis* comes from *kabád*, timber.

Mahuda trees grow in great numbers in Báriya and Chhota Udepur. In Báriya alone there are believed to be from 20,000 to 25,000 trees.[1] The Bhils and Kolis of those parts set so high a value on *mahuda* trees that they are often the cause of bloody feuds. Most of them careless husbandmen and sunk in debt, their little store of grain is soon either wasted or made over to a creditor. They pay their rents from timber and live almost entirely on the proceeds of the *mahuda* flowers, which they gather at the end of the cold season (March) and sell to the nearest Vánia or Bohora. A Bhil woman looks on the *mahuda* flower as her parent from whose kindness alone she can buy a petticoat, or a bit of cloth for a bodice. When *mahuda* flowers are scarce, or when the price is low, the Bhils are in a very bad plight, finding the greatest difficulty in keeping body and soul together.[2]

Of minor forest produce honey is found in the wild parts of the Rewa Kántha. There are two chief sorts, a better called rice honey, *dángariu*, made at the time of the rice harvest (November), white, very sweet, and about as thick as frozen butter, and a poorer sort called *kesudiu* or *khákhru*, Butea frondosa, honey made in spring (April) when that tree is in flower. The honey is gathered by Bhils and Náikdás, bought from them by Vániás and Bohorás, and sent to different parts of Gujarát, where especially the *dángariu* fetches high prices.

Gum, lac, and other minor forest products are largely exported by petty traders, who pay the state a small yearly sum for the right of opening shops in the Bhil, Koli, and Náikda villages. Gum, chiefly from the *bával*, Acacia arabica, *kher*, Acacia catechu, and *dhávda*, Anogeissus latifolia trees, is gathered by Bhils and Kolis and sold to Vániás who export it. At Lunáváda *bávali* gum is sold at 3*d.* a pound (Rs. 5 a *man*); *kheri* at 6*d.* a pound (Rs. 10 a *man*); and *dhávda* at 1¾*d.* a pound (Rs. 3 a *man*). The gum, supposed to be strengthening, is largely used, especially by women at the time of child birth. The *dhávda* gum is also used in dyeing cloth. The export of lac was in the seventeenth century[3] a very large trade, and is still of some importance. The chief lac-yielding trees are *khákhra*, Butea frondosa, and *pipla*, Ficus religiosa. The lac is gathered by

[1] Bom. Gov. Sel. XXIII. 153.

[2] The following details give some idea of the value of the Báriya *mahuda* crop. In 1873-74, at the rate of 1½*d.* on forty pounds (1 *anna* a *man*) the export *mahuda* duty yielded £865 10*s.* 6*d.* (Rs. 8655-4-0). This implies a total of (1,38,484 *mans*) or at the rate 1*s.* for forty pounds, the local price in that year, a total revenue of £6924 4*s.* (Rs. 69,242). During the last five years the price of *mahuda* in Báriya has varied from £2 to 8*s.* (Rs. 20-4), and averaged 18*s.* (Rs. 9). *Mahuda* is exported from the other Rewa Kántha states also, but in smaller quantities.

[3] Sankheda (1638) produced every year 25,000 pounds of lac. Mandelslo in Harris, II. 113. Of the abundance of sealing wax made at Ahmedabad in 1660 the greatest part came from *Sindi Kera* (Sankheda). 'It drops first out of several sorts of trees not unlike the thorn and plumb tree. When the wax is raw it is dark-brown, then it is beaten and melted with red, green, or black, and put on sticks and sent to Europe to seal letters. They varnish many ships with it as also tables, cabinets, and other articles.' Ogilby's Atlas, V. 214; Sankheda (1666) sent great quantity of lac to Baroda. Thevenot, V. 94.

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the unsettled tribes and sold to the Bohora and Vánia merchants at from thirteen to fourteen pounds the rupee, who export what is left after home consumption. Before exportation, the lac is heated and purified and mixed with various colouring substances. Of the whole supply a little is locally worked up into bracelets. It is also used by turners for lackering wood and by goldsmiths for filling up hollow ornaments.

Imports.

The chief imports, both for the local and the through trade are Europe and country piece goods, metals wrought and unwrought, grain of all sorts, salt, tobacco, sugar, molasses, opium, cattle, groceries, and sundries. The import trade is generally in the hands of village dealers, and Vanjárás and Chárans. In the *mahuda* and grain seasons, and on market days, *hát*, the wild tribes buy large quantities of cloth in exchange for *mahuda*, grain, gum, lac, honey, bees'-wax, and other forest produce.[1]

Detailed trade returns for 1878 give, for the leading Rewa Kántha states, a total value of £831,969 (Rs. 83,19,690). Of this £310,793 (Rs. 31,07,930) was the value of the exports; £166,881 (Rs. 16,68,810) of the imports; and £355,484 (Rs. 35,54,840) of the goods in transit.[2]

To the total amount of exports Rájpipla contributed £188,016, Lunávada £18,355, Bariya £32,866, Chhota Udepur £21,120, Bálásinor £18,355, and Sunth £13,950. To the total amount of imports Bálásinor contributed £45,647, Rájpipla £40,511, Lunávada £37,368, Báriya £20,596, Sunth £14,764, and Chhota Udepur £9185. To the total transit trade Báriya contributed £238,183, Bálásinor £36,523, Chhota Udepur £33,489, Lunávada £21,300, Sunth £13,320, and Rájpipla £10,670. Among exports the chief were cotton £139,149, timber £53,731, *mahuda* £27,257, grain £23,442, oil and oil-seeds £14,224, opium £12,784, and clarified butter £12,527. Among imports the chief were groceries £35,754, grain £34,437, cloth £31,361, opium £14,269, salt £10,249, and clarified butter £10,069. Among articles in transit the chief were groceries worth £200,040, grain £64,372, cattle £20,638, cloth £15,924, timber £8083, opium £7968, and oil and oil-seeds £7502.

The following statement gives all available details.

[1] Of the Báriya trade in 1826 Mr. Willoughby has left the following details: The chief imports and exports are iron, copper, pewter, lead; pearls, diamonds and other precious stones; woollen and other European cloth; Gujarát and Málwa cloth; grain, cattle, and spices of almost every kind, sugar and molasses, opium, tobacco, salt, clarified butter, ginger, country medicines, catechu, *mahuda* flowers, oils of various kinds, timber, ivory, betelnut, safflower and Indian madder, *suraagi*.

[2] This return has been supplied by the assistant political agent Mr. Nandshankar Tuljáshankar. Though much care has been taken from the extreme difficulty of getting correct trade returns, these values should not be considered more than rough estimates.

Rewa Kántha Trade, 1873.

	Articles.	Rájpipla.	Chhota Udepur.	Bálásinor.	Sunth.	Lunávada.	Báriya.	Total.
		£	£	£	£	£	£	£
Imports.	Cattle	1296	270	255	318	2190	8	4337
	Cloth	2634	4498	12,070	4893	5479	1487	31,061
	Cotton	1915	83	2778	49	126	62	5013
	Clarified butter ...	1150	6	...	122	8558	183	10,019
	Grain	...	...	12,304	4375	4364	13,394	34,437
	Groceries	22,108	1352	11,867	112	...	320	35,754
	Mahuda	25	1	...	282	...	...	308
	Metals	77	75	98	415	...	78	746
	Molasses	2034	...	...	886	3674	463	6557
	Oil and Oil-seeds...	727	3	...	4	282	210	1226
	Opium	4092	42	5521	413	4155	46	14,269
	Salt...	3115	2065	...	802	1212	3055	10,249
	Timber	12	...	478	1	1617	...	2108
	Tobacco	808	647	...	2082	2100	688	6325
	Sundries	523	141	276	507	3608	602	5617
Exports.	Carnelians ...	295	...	...	...	...	...	295
	Cattle	131	82	36	479	456	283	1467
	Cloth	15	2	72	176	832	20	1117
	Cotton	137,085	2042	6	12	4	...	139,149
	Clarified butter ...	294	423	...	3114	8230	466	12,527
	Grain	56	491	12,980	6658	3007	250	23,442
	Groceries	290	463	3728	22	...	83	4586
	Hides	467	41	1348	940	...	1545	4341
	Mahuda	3866	6544	...	19	...	16,828	27,257
	Metals	63	...	23	153	...	7	246
	Molasses	17	...	...	49	737	...	803
	Oil and Oil-seeds...	2864	8011	...	942	785	1622	14,224
	Opium	2363	...	35	78	10,308	...	12,784
	Salt	...	...	...	10	77	14	101
	Timber	38,091	2666	55	684	850	11,385	53,731
	Tobacco	1718	1	...	298	320	4	2341
	Sundries	401	354	72	318	10,583	357	12,049
Transit.	Cattle	3602	11,494	211	295	70	4966	20,638
	Cloth	563	358	4823	1023	658	8499	15,924
	Cotton	738	21	175	...	6	2	942
	Clarified butter ...	...	84	...	325	2478	...	2887
	Grain	...	5840	8170	7511	384	42,467	64,372
	Groceries	208	2665	18,611	49	...	178,507	200,040
	Mahuda	657	1876	...	295	...	...	2828
	Metals	1	...	74	149	...	184	408
	Oil and Oil-seeds...	4303	3199	...	...	...	...	7502
	Opium	...	1665	2000	47	4256	...	7968
	Salt	305	1365	...	400	22	...	2092
	Timber	42	410	1634	75	2392	3530	8083
	Tobacco	...	3622	...	337	540	...	4499
	Sundries	251	890	825	2795	10,493	29	15,229
	Totals ...	239,497	63,795	1,00,525	41,995	94,853	2,91,644	831,969

The following return shews for Báriya the approximate values of the imports, exports, and goods in transit during the seven years ending 1876 :

Báriya Trade, 1870-1876.

	Articles.	1870.	1871.	1872.	1873.	1874.	1875.	1876.
		£	£	£	£	£	£	£
Imports.	Cattle	...	...	...	...	...	...	...
	Cloth	7748	4399	4167	2093	102	4096	5093
	Groceries	2769	952	718	904	463	1471	1339
	Opium	210	386	457	74	220	143	103
	Salt	458	747	500	451	230	484	656
	Tobacco	958	465	319	272	368	446	360
	Sundries	2341	2477	2286	1045	3348	1010	1268
Exports.	*Ghi*	1014	610	516	693	230	1034	619
	Grain of all sorts..	8870	4746	4331	6677	2122	2280	5238
	Mahuda	16,761	5531	3545	4382	4616	10,213	7062
	Oil and Oil-seeds...	1285	3583	1511	1848	830	2418	5194
	Timber	19,111	15,370	17,426	15,443	16,271	12,548	27,878
	Sundries	384	1286	3160	1283	1764	1007	1563
Transit.	Cattle	9959	11,050	10,770	8244	3542	6528	4820
	Cloth	20,099	14,008	15,887	20,682	1332	13,244	7413
	Grain	71,000	51,499	44.608	17,802	7198	6519	16,542
	Groceries	198,779	194,637	157,491	172,385	105,803	133,729	177,025
	Opium	4017	14,431	27,147	20,851	2621	17,719	4160
	Timber	3000	2726	3219	2390	3930	2875	2815
	Sundries	3448	709	309	375	504	559	4360
	Total ...	372,211	329,612	298,367	277,894	155,494	218,323	273,508

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Imports.

For Lunáváda and Sunth the following statement gives such trade figures as are available for the nine years ending 1878:

Lunávada and Sunth Trade, 1870-1878.

Year.	Luna'va'da.			Sunth.		
	Import.	Export.	Transit.	Import.	Export.	Transit.
	£	£	£	£	£	£
1870 ...	89,055	50,462	33,960	...	...	...
1871 ...	71,154	68,178	74,602	...	...	...
1872 ...	45,992	37,635	37,379	...	...	...
1873 ...	41,405	38,028	25,647	8850	25,336	11,658
1874 ...	39,880	36,580	24,480	14,439	15,120	11,978
1875 ...	51,060	34,598	17,455	13,819	23,010	14,426
1876 ...	45,487	47,888	26,499	11,459	22,547	14,935
1877 ...	40,485	35,751	25,691	11,413	25,273	16,525
1878 ...	37,168	36,190	21,300	14,764	13,949	12,320

Transit Duties.

A comparison of the available customs and transit revenue details gives the following results. In Rájpipla between 1776 and 1785 they varied from £1300 to £4000 (Rs. 13,000-40,000), from 1794 to 1819 they averaged about £1000 (Rs. 10,000), in 1821 they fell to £695 (Rs. 6950), and in 1827 to £770 (Rs. 7700). In 1878 they had again risen to £5560 (Rs. 55,600). In Báriya the duties amounted in 1818 to £1400 (Rs. 14,000); in 1825 to £1797 (Rs. 17,970); in 1865 to £5133 (Rs. 51,330); and in 1878 to £7433 (Rs. 74,330). From July 1878, Báriya reduced its transit duties on the Godhra-Dohad road, and, instead of levying rates proportioned to the value of the merchandise, takes, as an experiment, a moderate toll on the carts passing through its portion of the high road. In Lunávada the duties amounted in 1870 to £2637 (Rs. 26,370); in 1874 to £2281 (Rs. 22,810); in 1877 to £2481 (Rs. 24,810); and in 1878 to £1352 (Rs. 13,520). In Sunth the duties amounted in 1872 to £853 (Rs. 8530); and in 1878 to £785 (Rs. 7850).

The present duties are a great hindrance to trade, and, since the opening of railways through Gujarát and to Indor, have had the effect of driving the through trade from the roads to the railway. At present the states cannot well afford to give up so large an item of their revenue. But as tillage spreads and the land revenue grows, it will be more easy to free trade from the burden of transit duties.

Manufactures.

The Rewa Kántha manufactures are of little importance. In the Ratanpur sub-division of Rájpipla iron of excellent quality used to be smelted. But probably from the fall in the price of iron and the rise in the price of fuel, this industry has for some years ceased. From the Rájpipla village of Ratanpur or the gem village, considerable quantities of carnelians are sent to Cambay.[1] To those given in the Cambay Statistical Account, the following local details

[1] Bom. Gov. Sel. XXIII. 318.

of the manufacture of Cambay stones may be added. Carnelians were formerly burnt only in the village of Limodra in the Jagadia sub-division of Rájpipla, when the business was monopolized by a few Musalmán families. Lately two other establishments have been opened, one under a Rajput at the village of Sultánpur, the other at Rámpur under a Kanbi. The miners are Bhils. The season lasts from October, *Ashvin*, to May, *Vaishákh*. The miners, besides food, tools, and a little oil to burn in the pit are paid 2*s*. (Re. 1) for six baskets full, each on an average holding twenty-five pounds, *sers*, of stones. After the mining season is over, the stones are gathered at the villages of Ratanpur, Sultánpur, and Ránipur, and as described in the Cambay account, are baked with fire. During the rains (June - October) work is at a standstill, and the last year's pits are broken in by the rain, and new pits dug at the opening of the next season. Of the value of the outturn of the carnelian mines nothing certain is known. According to the Limodra dealers, they are paid from £2 10*s*. to £5 a *man* of forty pounds, and in a year sell from £800 to £2000 (Rs. 8000 - 20,000) worth of stones. Of the three colours, red, white, and yellow, red is the most valuable. During the last century, the carnelian revenue after falling, in 1810, to £150 (Rs. 1500), and in 1825 rising to about £500 (Rs. 5000), had in 1876 gone back to about £300 (Rs. 3000), the amount they yielded one hundred years ago.[1]

During February and the three following months the making of catechu, *kátho*, from the bark of the *kher*, Mimosa catechu, tree employs many Báriya and Rájpipla Kolis and Náikdás. The process though rude is simple and cheap. *Kher* branches are cut, stripped of bark, and chopped into three or four inch pieces. These put into earthen pots full of water are boiled, and the water passing off in steam leaves a thick sticky decoction. A pit is dug five or six feet deep and narrow enough to be covered by a small bamboo basket. The thick substance is placed in the basket, and as it strains, the water sinks into the ground, the valuable part stays in the pit and the refuse is left in the basket. The extract is then taken out, placed on leaves in the sun, and when dry is sold at Báriya at from 3*s*. to 5*s*. (Rs. 1½ - 2½) a *man*. From Báriya it is sent to Málwa and Gujarát.

Soap like that made at Kapadvanj is manufactured in the towns of Lunávada and Bálásinor. To make it, salt earth, *us*, is mixed with lime and water, and poured into the top of a row of cement cisterns built one above the other. Each cistern has a hole in the bottom and the water, charged with the soda and lime, soaks through and is collected at the foot. *Mahuda* oil, *doliu*, is thrown into an iron cauldron and heated. Into this the soda and lime water is poured, and after standing some time is allowed to flow out. This process is repeated daily for seven days when the oil becomes

[1] The details are: from 1776 to 1785, Rs. 3000; from 1784 to 1803, Rs. 2000; from 1804 to 1810, Rs. 1800; from 1810 to 1819, Rs. 1500. In 1821-22, Rs. 3500, in 1825-26, Rs. 5204, in 1826-27, Rs. 5004, in 1827-28, Rs. 4001. Bom. Gov. Sel. XXIII. 269.

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like thick butter. This paste is then placed in wooden troughs mixed with hot soda and lime water, softened by a wooden ladle and laid on a cement floor to dry. When it has hardened, it is rolled into balls, stamped with a seal and sold for about four pence the pound (3 *pice* ¼ *ser*). This soap, sold in all Bohorás' shops, is much used for washing clothes. In 1876, soap worth about £5000 (Rs. 50,000) was exported half from Lunávada and half from Bálásinor.

Coarse *doti* cloth and tape for cots are still rather important manufactures, and the Bhils make good bamboo baskets and matting. Other Rewa Kántha industries have of late years declined. Since its iron furnaces stopped, the swords for which Nándod was once famous are no longer made. Machine-woven cloth has to a large extent taken the place of the old hand-woven varieties, and, unable to hold their own against European competition, the Nándod weavers have ceased to work their fine-cloth looms.

CHAPTER VII.

HISTORY.

Legends.

Of the early Áryan conquest and settlement of the Rewa Kántha a few traces remain in its old name of *Hidimba Van* or the forest of Hidimba, a giantess, who according to the story married Bhim of Mahábhárat fame (1400 B.C.?). Of this wedding the memory still survives in the north of Lunávada, where of several old ruined buildings, one is still known as the marriage hall, *chori*, and a large stone lying near it as the mortar where the opium was prepared for the marriage feast. In another part of the district one of the hills of Bálásinor is sacred to Bhim and his giant wife.

Early Hindus to 1484.

Soon after the beginning of the Christian era Rájpipla must already have been a place of some consequence as Ptolemy (150) knew of its Sardonyx hill, 'where the sardonyx stone is found.'[1] About two hundred years later, Godhrahaka or the Cow's Lake, the modern Godhra in the Panch Mahals, seems from the evidence of a metal-plate inscription, to have been the head-quarters of a chief dependent on the Valabhi sovereigns.[2] With the rise of the Anhilváda kings (746), a new power was introduced into eastern Gujarát, and Chámpáner became, and till the fall of Anhilváda (1304), continued the most important place in this part of the province.

Under the first Anhilváda dynasty (746 - 942), except Chámpáner, almost all the Rewa Kántha lands were under the government of Báriyás, that is Koli and Bhil chiefs. In the eleventh, twelfth, and thirteenth centuries, driven south and east by the pressure of Musalmán invasions, chiefs of Rajput or part Rajput blood took the place of the old Koli and Bhil leaders. The first established of these Rajput houses was that of the Rája of Rájpipla. As early as the middle of the eleventh century (1064) Limodra, the head-quarters of the agate trade, was the seat of a Rajput chief.[3] This Rája, if descended from Chokhárána the son of the Rája of Ujain who first established himself in the village of Pipla, must have belonged to

[1] Bertius' Ptolemy, 199, 203. Ptolemy places the Sardonyx hill next to the Vindhyan range. But its position in his map and the remark in the Periplus of the Erythræan Sea (66 - 160) that the Broach onyx stones came from Paithan in Ahmednagar (McCrindle's Periplus, 127) would seem to place the chief carnelian mines in the Deccan or Central Provinces rather than in Rájpipla.

[2] Ind. Ant. LXIII. 16.

[3] The chief's name was Prithipál. The inscription is on the footstool of the image of Rikhavdev in the village of Limodra.

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Early Hindus to 1484.

the Parmár tribe of Rajputs.[1] Soon after this a part of the Lunávada territory would seem to have been under a Rajput chief, with his head-quarters at Godhra or some place near, whose family was, about the middle of the fifteenth century, partially overcome by the ancestors of the present Lunávada chief.[2] In the middle of the fourteenth century a body of Khichi Chohans, driven south by the Musalmáns, settled at Chámpáner, which since the overthrow of Anhilváda (1304), would seem to have fallen into obscurity.[3] Under its Chohán rulers, until its overthrow by Mahmud Begada (1484), Chámpáner was one of the chief seats of power in eastern Gujarát.

Musalmán Ascendancy, 1484-1700.

During this time the Musalmán dynasty of Ahmedabad had been established and had brought great part of the Rewa Kántha under its sway. By the fall of Chámpáner and the establishment there for about fifty years of the head-quarters of Musalmán power, almost the whole of the Rewa Kántha was brought under submission and much of it well tilled and enriched. After the fall of Chámpáner the descendants of Jayasing, the last Rával, founded the states of Chhota Udepur and Báriya. In the seventeenth century though trade and prosperity were not restored to the northern parts of the districts, an important trade route passed through the south into Khándesh and Sankheda, and some other places were centres of considerable commerce.

Local Revival, 1700-1730.

In the eighteenth century, though Musalmán ascendancy in the Rewa Kántha was increased by the conquest by a member of the famous Bábi family of the territory of Bálásinor in the north-west, the power of the Gujarát Viceroys began to decline, and the Imperial claims, that had formerly included lands as remote as the Virpur sub-division of Lunávada, ceased to be regularly enforced. The local chiefs no longer paid tribute, and began to levy demands from villages

[1] A person named Chokhárána the son of Saidávat Rája of Ujain, a Rajput of the Parmár tribe, quarrelled with his father and retiring to the western hills fixed his residence at the village of Pipla, on the top of a high hill, now called *juna* or old Rájpipla to distinguish it from the new village of the same name. Bom. Gov. Sel. XXIII. 263. Chokhárána's daughter, as is said, married Samarsi, the son of Mokhdáji the chief of Piram and Gogha, Chokhárána must have flourished in the middle of the 14th century.

[2] Traces of this older Lunávada family are found in an inscription dated 1129 in a Shaiv temple in the village of Dehjar and in another dated 1328 in the temple of Kedáreshvar Mahádev in Kákachia on the Mahi. These chiefs are supposed to be still represented by the Thákors of Mehlol in Godhra. According to an account supplied to Mr. H. A. Acworth, C. S., by the family bard of the Mehlol chief, the founder of the house a Solanki Rajput, Gadsingji by name, some time in the eighth century established himself at Godhra. The head of the family remained at Godhra, his territory being separated from Chámpáner by the small river that runs through Vijalpur in Kálol. In time the family spread, one branch gaining an estate in the Pándu Mehvás and another at Sonepur in Thásra. Defeated by Mahmud Begada (1484) they retired from Godhra and about 1500 established themselves at Mehlol. They consider that they belong to the Rewa Kántha not to the Panch Mahals. In Someshvar's Kirti Kaumudi it is mentioned that in the 13th century the chiefs of Godhra owned allegiance to the Vághela chiefs of Dholka. One of them named Dhundhal insulted his superior, who sent an army against Godhra, plundered the town, and making Dhundhal prisoner, carried him to Dholka where he committed suicide. Bhagvánlál's History of Gujarát, 110, 111.

[3] According to bardic accounts Pálhansing, the first Chohán of Chámpáner, ruled in the middle of the 13th century.

Maratha Supremacy 1730-1820.

from which they had long been shut out. This revival of local power did not last long. By 1730 the Maráthás had appeared in force, and conquering most of the plain lands, levied tribute from all but the poorest and remotest chiefs. At the same time the authority of the Maráthás was never firmly established, and the chiefs paid their tribute only under the pressure of military force.

During these outside changes, the younger branches of the chiefs' families had from time to time been forced to leave their homes and win for themselves new estates. These cadets of the larger houses, a few daring adventurers, and the descendants of the original chiefs, form the present Thákors or landlords of the Sankheda and Pándu Mehvás. During the early years of the present century under the weak misrule of Baroda these small chieftains, swept under military pressure, refused to pay their tribute. They plundered the country round and as the Gáikwár failed to keep order, the charge of the district was undertaken by the British.

In 1803 Ajabsing, Rája of Rájpipla, died leaving two sons Rámsing and Nársing. These two brothers contended for the chiefship till in 1810, Rámsing died leaving a putative son Pratápsing. As Rámsing was in possession Pratápsing was declared Rája. Soon after hostilities broke out between him and his uncle Nársing, and in 1813 Nársing formally claimed the chiefship on the ground that Pratápsing was not Rámsing's son. Nársing's claim was not admitted and the struggle continued till, in 1815, under the plea of settling the points in dispute, the Baroda Government took over the whole management of the country.

British Supervision 1820-1879.

Affairs remained in this state till, in 1820, Mr. Willoughby the Assistant Resident at Baroda was sent to Rájpipla to inquire into the opposing claims. After inquiry he decided that Pratápsing was not Rámsing's son. In the same year an agreement was concluded with His Highness the Gáikwár, under the terms of which the control of all the Baroda tributaries vested in the British Government.[1] At the close of 1821 Mr. Willoughby was placed in charge of Rájpipla and spent nearly three years in putting its affairs in order. In 1823 he also settled the position and tribute of the chiefs of the Sankheda Mehvás to the north of the Narbada. These arrangements were completed in 1825, and, in the same year, the Baroda authorities placed the territories of the petty chiefs of the Pándu Mehvás on the banks of the Mahi under British control. At the same time the political control of Sindia's Panch Maháls was made over to the British, and the Báriya state was transferred from the Bhopávar Political Agent. For the charge of these new territories, a special officer was wanted, and on the 6th February 1826, Mr. Willoughby was appointed Political Agent of Rewa Kántha, including Rájpipla, Sindia's Panch Maháls, the Mehvási states on the Mahi, the Mehvási states on the Narbada, Báriya, and Chhota Udepur. Soon after, the states of Lunáváda and Sunth that, since

[1] The Rewa Kántha states, though not specially mentioned, were virtually included. Bom. Gov. Sel. XXIII. 506.

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1819, had been under British control were transferred from the Mahi Kántha to the Rewa Kántha Agency. In 1829 the appointment of Political Agent was abolished, and for several years the Rewa Kántha chiefs, though nominally under the assistant to the Political Commissioner, were left very much to themselves. This, in 1836, ended in disorder, and in 1839 special control over the Náikda country was vested in the assistant commissioner.[1] In 1842 (12th January) under the order of the Court of Directors the office of Political Agent in Rewa Kántha was re-established, the criminal powers of the chiefs were graded, and, except of Rájpipla who was granted the power of life and death, the supplementary jurisdiction of the chiefs was vested in the court of the Political Agent.[2] No further change took place till, in 1853, the state of Bálásinor was transferred from the Kaira Collector to the Rewa Kántha Political Agent; and in the same year Sindia, for a period of ten years, handed over the administration of the Godhra Panch Maháls to the Rewa Kántha Political Agent. Again, in 1862, the Panch Maháls were exchanged by Sindia for districts nearer Gwálior, and became British territory. Two years later they were removed from the control of the Agent, and formed into a separate charge. Finally in 1876 the Panch Maháls were raised to the rank of a district, the officer in charge of it having control of the Rewa Kántha states.[3]

Náikda Rising, 1838.

Since 1825 the peace of the Rewa Kántha has thrice been broken; in 1838 by a Náikda rising; in 1857 by the presence of a rebel force from Upper India; and in 1868 by another Náikda disturbance. In 1838 the Náikdas of Báriya, Chhota Udepur, Jámbughoda, and Godhra were guilty of such excesses that the British Government was forced to take measures to bring them to order. Captain Outram, Political Agent in the Mahi Kántha, drew up the plan of a campaign, and a force was organized and, in February 1838 under command of Major Forbes, was despatched to the disturbed parts. Military posts were at the same time stationed at several places on the frontier, the fastnesses in which the Náikda leaders had taken refuge were surrounded, and inducements were held out to them to surrender. Before the close of the year, with the help of the chiefs of Báriya and Chhota Udepur and the rulers of Baroda and Gwálior, the leading Náikdás were either caught or had submitted. Several of them were sentenced to terms of imprisonment, and on giving security for good behaviour the rest were released. These disturbances were caused by two chief gangs of outlaws. Keval of Bara in the district of Báriya, his brother Jálam Rupa Náik, and his manager Onkársing, the leaders of one of the gangs, helped by Makránis and some malcontents from Udepur and Jámbughoda, carried off cattle and other property of the Rája of Udepur. The other gang under Viram Náik, Mahádev Náik his brother, and Amra Náik, laid waste and almost depopulated the lands of Rájgad. To prevent future disorder the lawless sub-division of Ságtála was

[1] Bom. Gov. Sel. XXIII. 200-217.
[2] Aitchison's Treaties, IV. 251.
[3] This change has not yet (1879) taken effect.

detached from Báriya and placed under the direct supervision of the Political Agent. A post was fixed there, order was established, and the deserted villages resettled.

On the 26th November 1858 Lieutenant Vibart, commanding at Dohad in the Panch Maháls, heard from the Indor Bhil Agent that a body of rebels had entered his districts, and that Tátia Topi had on the 24th been at Thán on the Bombay road between Khorampur and Tulváda. Three days later (November 29) the Indor Bhil Agent sent a further message that Tátia Topi's force, about 3000 strong, had on the 26th crossed the Narbada by a ford below Chikalda, and moved to Kuksi, a meeting place of roads from Gujarát, Málwa, and Nimár, and that on the next day (27th) a column under Brigadier Park had, at Moipur, crossed the Narbada in pursuit of the rebels. Shortly after, the manager at Amjhára reported that the rebels were at Kuksi on the 28th and that they intended to move on Dohad through Ali Rájpur. At the same time the Political Agent heard that on the 25th Tátia Topi was attacked and defeated by a detachment from Málwa, that his troops fled towards Vadvádi ford on the Narbada thirty miles off, and were pursued on the 26th. On the 29th the rebel force entered the Udepur territory. Hearing of their approach the chief, then in the district settling the land revenue, returned to Udepur and shut the gates of its small fort. On the following day (30th November) the rebels arrived and plundered the town. But next morning at day-break Brigadier Park surprised and dispersed them. Small parties fled south and south-west and at Jhábugám several of them were made prisoners by a detachment from Baroda. A large body with Tátia Topi and the person called the Ráo Sáheb arrived at Báriya on the morning of the 2nd December much worn out, and other small parties wandered about in the Báriya forests. The main body, with all their elephants but one, had on the first alarm doubled back and made their way through the heavy forest east to Bhabra. From Bhabra they made their way to Báriya, the whole joining on the 5th at the Báriya village of Piplod. Meanwhile the Báriya party joining the other fugitives had moved south-west threatening the Hálol and Baroda road and returned to Piplod. On the 6th, leaving a covering party at Piplod, the whole force began to retreat in the direction of Jhálod. On the next day Captain Muter's detachment advanced from Godhra to Piplod and on the evening of the 8th reached Dohad, the rebels retreating before them but not leaving till they had plundered the towns of Limdi and Jhálod. Brigadier Park's column arrived at Báriya on the 11th, marched to Lunáváda on the 13th, and thence on the 14th went to Kadána, where Captain Thompson's detachment had arrived from Godhra.

On the 17th news came that from ten to twenty thousand rebels were to be at Kuksi on the 18th; and a telegram from Sir Hugh Rose told that a body of 700 or 800 rebel cavalry, popularly known as the army of the Peshwa, had crossed the Narbada. As it was rumoured that this force would enter Gujarát by the route taken by Tátia Topi, Captain Collier with two companies of Native Infantry was posted at Chhota Udepur. Jhálod was occupied

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The Mutinies, 1857.

by about eighty men of the 33rd Regiment, and Báriya by the rest of the 33rd and two guns. Colonel Collings stopped at Dama Váv in Báriya so as to command the rebel flank, should they advance from Udepur towards Baroda. Lunávada was protected by a British force, and Bálásinor strengthened by 100 men of the Kaira police. The freedom of the district from any further inroad of hostile troops was probably due to the careful distribution of these forces.

During the mutinies, besides from Tátia Topi's raid, Rewa Kántha suffered from local disturbances. Unsettled, perhaps incited by the mutineers, the Bhils and Kolis raised their hands against their well-to-do neighbours, and foreign mercenaries and outlaws defied their chiefs or tried to persuade them to rise against the paramount power. In Lunávada in June 1857, as his claims to the chiefship were not admitted, Surajmal went into outlawry, attacked the town of Lunávada in July (1857), and failing in his attempt fled to Salumbar in Meywár. He remained in outlawry for some months. But at length, satisfied by the liberal terms offered by the Rája, he returned to his obedience without causing any disturbance. In 1857 Jamádár Mustafa Khán, the head of the Sunth foreign mercenaries, advanced a claim of £467 8*s.* (Rs. 4674) for arrears of pay. This demand was accompanied with such threats that the chief applied to the Political Agent for protection. A party of the Gujarát Irregular Horse under the command of a European officer was, in August 1857, deputed to arrest the Jamádár. The Jamádár resisting the attempt to arrest him was fired at and killed. His followers fled and order was restored.

About the middle of August 1857, one Syed Morád Ali attempted to raise a disturbance in Rájpipla and about the same time the chief or *vasáva* of Ságbára also gave trouble. Later, in 1858, under the leadership of Keval Dáma and Rupa Gobar, the Náikdás rose in open rebellion and were not put down till a large body of troops had acted against them for eight months. This disturbance was chiefly in the Panch Maháls to which the two leaders belonged. Within Rewa Kántha limits there was some fighting in Udepur and Báriya, but no action of consequence except on the 18th January 1859 a night attack on Lieutenant Richardson's camp. On the 10th March Keval Dáma the leading outlaw surrendered to Major Wallace, and on the 23rd May, Rupa Gobar to Captain Hayward. Early in 1859 there were gatherings and threatening movements among the Sankheda Mehvás Bhils. In the month of March the Political Agent moved into the district, convicted nine of the ringleaders, and restored order.

Náikda Rising, 1868.

On the 2nd February 1868, Rupsing Náik of Dandiápur in the Panch Maháls district of Jámbughoda, one of the pardoned 1857 rebels, with about 500 men attacked the post of Rájgad in the state of Báriya. He failed in his chief object, the murder of the Báriya Superintendent, who had very shortly before left Rájgad. In other respects the attack was successful. Three of the defenders were killed and three wounded, and about £80 (Rs. 800) in money, the arms and ammunition of the post, two horses, and much private

property were carried away. After the attack on Rájgad, Rupsing retired into the Panch Maháls, and being joined by Náikdás and several Makránis, sacked Jámbughoda and threatened Hálol. Among Rupsing's companions was Joria Bhagat, who claimed supernatural power and was styled God, *Parmeshvar*. Such panic did he inspire among the ignorant people of the district that he gained his first fights without suffering any loss. Flushed with success, on the 6th February he attacked the post of Jetpur in Chhota Udepur. But being met by the chief who with some followers was hunting close by, three of his men were killed. Though this loss to some extent shook the confidence of the Náikdás, their leader sent so defiant a message to the Udepur chief that, giving up the posts of Kadval and Jetpur, he centred his troops for the defence of Chhota Udepur. Before disorder spread further, the Bhagat's head-quarters were attacked by a British force, one of the leading men was slain and two wounded, and open resistance was crushed. Rupsing, the Bhagat, and Rupsing's son Galália, followed up with untiring vigour, were caught, tried, and hanged.[1] This rising was almost entirely confined to Panch Maháls Náikdás. Only a few of Rupsing's followers, and these men of no position, belonged to the Rewa Kántha states.

Náikda Rising, 1868.

Changes, 1820-1874.

With these exceptions the public peace has, during the last fifty years, remained unbroken. For the levy of the revenue and tribute the display of military force is no longer needed; the favourite crimes of gang robbery and cattle-stealing have to a great extent been suppressed; and disputed boundaries, the fruitful cause of ill-feeling and bloodshed, have been fixed. The last questions to be settled belonged to one class, the relations of the Gáikwár to the smaller chiefs. Of these one of the most important was the settlement of the rival claims of the Chhota Udepur chief and the Baroda Government to the sub-divisions of Vásna and Jhábugám. These sub-divisions, Vásna with thirty-four and Jhábugám with eight villages, under the double management of Chhota Udepur and Baroda agents, fell into such disorder that, in the interests of the public peace, they were in 1865 taken in charge by the Political Agent. In the management of the revenues no change was made. Rents were realized as they had been realized before, and the share of each claimant was handed over to him. At the same time steps were taken to record the rights of each party in the different villages, and at last in 1873, it was settled that the Jhábugám sub-division should be handed over to Chhota Udepur, and Vásna and a few villages to Baroda. Another difficult point, lately settled, was the control of the sacred town of Chánod, at the meeting of the Or and Narbada. The question of ownership and of civil and criminal jurisdiction was disputed between the Mándva chief and the Gáikwár, the disputes giving rise to much ill-feeling, ending sometimes in a breach of the peace. It has been decided that the town belongs to the Mándva chief, that civil and criminal jurisdiction rests with the Gáikwár, and that the Mándva chief can

[1] Details are given in the Panch Maháls Statistical Account, 255-258.

...wers only as his subordinate. Again, there is a ... same question in the disputes between the ... Government and the petty Rewa Kántha Mehvás chiefs. ... claim, as the former proprietors, lands and revenues in ... villages, and these claims the Baroda Government has for ... struggled, either altogether or in great part, to disallow. ... interest of the earlier Rajput chiefs, in villages conquered ... Maráthás, varies considerably. In many they still have the ... *vanta*, that is the ownership and control of one-fourth par... village; in others they keep the share of the land, but hav... control; and in others both control and land have been lost, ... right to levy a cess remains. By degrees the shares ... original chiefs were divided among heirs and dependents who complicated matters by disposing of them by sale or mortgage ... these claimants directly or indirectly representing the ... chiefs and landlords, there are the descendants of successful ... and freebooters, who, with no hereditary right, had in ... times succeeded in extorting payments from the villagers. ... happened that in 1825 when the Rewa Kántha Agency was ... there was scarcely a village in the neighbouring ... territory, in which Rewa Kántha subjects did not possess ... of some description.[1] In 1825 under Mr. Willoughby's ... settlement, the Mehvásis' claims were guaranteed to them. For ... forty years, chiefs and *girásiás* tilled their lands, gathered ... rents and money dues, and parted freely by mortgage, sale, or ... with their interest in lands within Gáikwár limits. In 1862 ... Gaikwár ordered the levy from alienated lands of a ... share of their rental, and attempted to enforce this levy ... lands and money claims enjoyed by Rewa Kántha *girásias* ... Gaikwár limits. Had not the power of the Political Agent ... used to prevent it, this demand would have provoked a ... the peace. The Rewa Kántha chiefs were persuaded to ... and leave their claims in the Political Agent's hands. ... Government declined to admit that the guarantee given ... Willoughby's original settlement was enough to establish the ... and points connected with this question were for ... between the Rewa Kántha Political Agent and the ... matters made no progress towards settlement it ... agreed that the *girásia* claims should be inquired ... by a special British officer.[2] The work of inquiry ...

... Administration Report, 1870.

... original suits and 26 appeals have been brought before the

CHAPTER VIII.

LAND ADMINISTRATION.

Landholders.

Except such portions as they have given away the Rewa Kántha lands belong to the chiefs. The heads of the larger states take no share in the actual work of cultivation; some small chieftains, whose income is barely enough to meet their wants, have a home farm tilled by their servants; and proprietors, *tálukdárs*, whose estates are too small to let out to tenants, have no resource but to till their own land. Except that they have to pay no part of their produce to superior holders men of this last class do not differ from ordinary cultivators.

Management.

To collect the land revenue the larger states are distributed over sub-divisions, *tálukás* or *parganás*, each with a commandant, *thándár*, who, besides police and magisterial duties,[1] has, as collector of the revenue, to keep the accounts of his charge, and, except where *middlemen* are employed, to receive their rents from the villagers. Under the *thándár* to help in revenue work, one or more accountants, *talátis*, are generally engaged. In the smaller states and in the petty *mehvás* estates, the proprietors helped by the village Vánia or a clerk themselves perform these duties. In the small estates under direct British management the revenue is collected by officers called attachers, *japtidárs*, with, if the estate is large, the help of one or two accountants, *talátis*.

Villages.

Rewa Kántha villages belong to two main classes, state villages held and managed by the chiefs, and private villages alienated or granted under some special agreement. Of private villages there are five varieties; granted, *inám*; held under an agreement, *patávat*; given as a subsistence, *jivak*; temple, *devasthán*; charitable, *dharmáda*; and held at a fixed rent, *udhad*. Granted, *inám*, villages, given for some public service to the chiefs, are, as a rule, held either rent-free or on payment of a quit-rent, and are without any condition of service. Agreement, *patávat*, villages are held on condition of rendering military and other service. When the Rajputs and other strangers overran the country their leaders, keeping the lion's share for themselves, distributed part of the land among their followers on promise of help in times of war. Village holders of this class, besides helping their chiefs in times of war, served with a certain number of horsemen as guards of honour, whenever the chiefs went out of their territories on pilgrimages or

[1] In the large states under the direct management of the British Government *thándárs* have no police or magisterial powers.

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other peaceful errands. They were also bound to attend the chiefs on festive or ceremonial occasions, and to add to the grandeur of the Rájás' procession on the Dasera and other holidays. So much honour attached to a large following of these dependent gentry, that in this form of display many of the chiefs sacrificed a great part of their incomes. Villages held under this tenure pay a fixed revenue to the chief who has also the right to levy cesses from the lessees' tenants. These cesses are in most cases fixed, either paid by the lessees themselves or by the villagers direct. They are apportioned either to individual cultivators, or to communities of particular castes. In the latter case the amount is not enhanced even though the community receives fresh members from other villages. A chief may resume an agreement, *pata*, on the ground of the non-performance of service or other conditions, or on account of failure of heirs. Subsistence, *jivak*, villages, granted free of service, are held by members of the chiefs' families, or their relations. Though subject to resumption on the failure of heirs, the holder may generally on paying a fee, *nazarána*, adopt a successor. The land revenue, *vaje*, of subsistence villages belongs to the holder. But the chief has the right to levy cesses, *vera*, from the villagers. Temple, *devasthán*, villages cannot be taken back at the wish of the chief. At the same time all are not free from the levy of certain trifling cesses. Charitable, *dharmáda*, villages were originally granted to members of the sacred classes, Bráhmans, Bháts, Chárans, and others in reward either for some religious or ceremonial act, or with the view of securing their blessing, or of gaining for the giver a name for liberality. Some of these villages, alienated by the original holders, are either held by the alienees or have been resumed by the chief. Fixed rent, *udhad*, villages are mostly owned by *mehvásis*, the descendants of the Koli and Bhil chiefs, who held the country before the Rajput conquest. Holding under the condition of police and military service, these men own their villages, paying a sum which is not liable to increase.

The following statement shows that in the eight leading Rewa Kántha states, of a total of 2544½ villages, 1832 or 71·95 per cent are state, *darbár*; 88 are grant, *inám*; 241 are agreement, *patávat*; 146 are subsistence, *jivak*; 22 are temple, *devasthán*; 103½ are charitable, *dharmáda*; and 112 are fixed rent, *udhad*.

Rewa Kántha Villages,[1] *1877.*

State.	State, *darbár.*	Grant, *inám.*	Agreement, *patávat.*	Subsistence, *jivak.*	Temple, *devasthán.*	Charitable, *dharmáda.*	Fixed rent, *udhad.*	Total.
Rájpipla	494	20	70	38	3	48½	...	673½
Chhota Udepur...	464	2	4	27	3	8	57	565
Báriya	329	...	44	11	3	2	24	413
Sanjeli	6	...	...	6	...	...	...	12
Sunth	213	22	28	13	3	10	2	291
Kadána	80	3	11	28	...	2	...	124
Lunávada ...	194	28	84	23	10	9	..	348
Bálásinor... ...	52	13	...	...	...	24	29	118
Total ...	1832	88	241	146	22	103½	112	2544½

[1] Owing to the unsettled habits of a large class of the cultivators in every state, the number of villages changes from year to year. The proportion of state, *darbár*, villages is highest in Chhota Udepur and lowest in Bálásinor.

The state, *darbár*, villages, held and managed by the chief, have generally a headman, an accountant, *talátí*, in charge of a group of villages, a messenger, *haváldár*, and some families of watchmen, *rakhás* or *pagis*. There is only one *patel* to a village, who is both the revenue, *mulki*, and police patel. A separate police *patel* is an exception. Assistant headmen, *matádárs*, literally signers, are almost unknown. Carpenters, blacksmiths, and other village craftsmen, found only in a few large Kanbi villages, are generally paid in grain by the villagers. A few of them enjoy rent-free lands. Except when a village has been farmed to them for a certain number of years, headmen do not collect the rent. In state villages the headmen generally accompany the other cultivators when they pay rent to the *thándárs*. Kanbi villages are seldom farmed and Kanbi or Rajput headmen rarely act as middlemen. In almost all villages, both state and private, the lands belong to two main classes, the alienated or part alienated and those held by the state or village proprietor. Of alienated lands there are three main divisions : share, *vánta ;* subsistence, *pasáita ;* and reward, *ranvatia* or *hádia*. Besides the petty proprietors, *tálukdárs*, of the Sankheda and Pándu Mehvás who hold shares, *vántás*, in Baroda and a few British villages, other Rajputs enjoy share lands from their chiefs nominally for service, but in practice free from any duty. In Lunávada and Sunth, if unsupported by a deed, *sanad*, these lands have been made subject to the payment of quit-rent. Lands of this class often include plots taken either by purchase or other means from the original alienees. Subsistence, *pasáita*, grants, in north Rewa Kántha known as lot, *karamni*, lands,[1] are either held by village servants or craftsmen, the *rasváya lok* or settlers. Some of them are religious or charitable, enjoyed by Hindu or Musalmán beggars and strolling players, or are set apart to meet the expense of drawing water for the village cattle or for travellers. Hereditary service holdings, *vatans*, are unknown in the Rewa Kántha. There are no hereditary village accountants, *kulkarnis ;* and the hereditary village headmen, *patels*, instead of a *vatan*, have either a *pasáita* grant or are allowed to hold a certain area of land free of assessment. In Lunávada and Sunth, where a quit-rent is imposed on all alienated lands not held under a deed, *sanad*, *pasáita* lands enjoyed by watchmen and other village servants such as barbers, potters, and sweepers doing state service are excepted, while village servants, blacksmiths, carpenters, and tanners, who are useful only to the village community pay a quarter of the normal rent. *Pasáita* lands held by Bráhmans and others without deeds pay a quit-rent of one-eighth of the normal rent. Patels enjoy their *pasáita* lands, if supported by deeds free of all state demands or else receive a cash payment in proportion to the size and revenue of the village. Though with no power to do so, the holders of service, *pasáita*, land have in many cases sold or mortgaged their holdings, and in many villages the money-lender holds the land, and the services are no longer performed. To put a stop to this abuse it has lately been decided to make all *pasáita*

[1] *Karamni* lands are held subject to no condition, and cannot, as a rule, be resumed by the chief.

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lands inalienable and to refuse to recognize any transfer by sale or mortgage. *Hádia* is land granted by the state or the villagers in reward for the sacrifice of life on behalf of village or public interests.

Assessment.

In state lands the form of assessment varies from the roughest billhook or plough cess to the elaborate system in force in British territory. The form of assessment levied from the rudest and most thriftless Bhils and Kolis who till no land, is known in Rájpipla, where they live chiefly by forest work, as the axe, *kohádi*, or the billhook, *dátardi*, cess. In Báriya the corresponding tax is known as the squatters', *bethalia*, or non-workers', or the water, *páni*, cess, that is on those who do nothing but drink the water of the village. The amount of this tax varies from 1*s.* to 4*s.* (*ans.* 8 - Rs. 2). Somewhat above the foresters and squatters are Bhils and Kolis, too poor to buy or keep bullocks, but who close to their huts dig a plot of ground, *váda* or *káchha*, with a spade or hoe and grow Indian corn in it. These men pay a hoe, *váda* or *kodáli*, cess varying according to the size of the plot and the condition of the digger from 1*s.* to 4*s.* (*ans.* 8 - Rs. 2). From those a degree better off who are able to keep bullocks, a plough tax is levied, the amount on each plough varying according to the state and caste of the cultivator, the number of working men in his family, and the number of bullocks at his disposal. One pair of bullocks is estimated to till from 2½ to 7½ acres (5 - 15 *bighás*). In many places there is much arable waste and to tempt settlers, for the first year only a small charge is made rising gradually till, after three or four years, the full amount is realized. The plough rates vary greatly in different places. They are highest in some of the Sankheda Mehvás estates ranging in Kámsoli from £2 10*s.* to £5 (Rs. 25 - 50) a plough; in Palásni from £1 5*s.* 6*d.* to £2 5*s.* 6*d.* (Rs. 12¾ - 22¾); and in Chudesar from £1 12*s.* to £2 8*s.* (Rs. 16 - 24). In the larger states the rates vary greatly; in Chhota Udepur from 10*s.* to £3 10*s.* (Rs. 5 - 35); in Rájpipla from 10*s.* to £1 18*s.* (Rs. 5 - 19); in Báriya from 4*s.* to £2 2*s.* (Rs. 2 - 21); and in Sunth from 4*s.* to 18*s.* (Rs. 2 - 9).

The next form of assessment is the crop-share system, *bhágbatái*. When the crops are ready to cut, the state managers, *kámdárs*, examine each field, and with the help of experts make and record an estimate, *kaltar*, of the crop. On this estimated outturn the money value of the crop is calculated at the ruling price of grain, and the state share is taken in cash. In some cases the estimate is made after the crop is reaped and harvested. The state share varies according to the season, the price of grain, and the honesty of the assessors. It generally amounts to one-third of the rainy season, *kharif*, and one-fourth of the cold season, *rabi*, crop. This system prevails in parts of Bálásinor, Sunth, and the petty estate of Chudesar, and in the alluvial, *bhátha*, lands of Mándva in the Sankheda Mehvás. Both under the spade or plough tax and under the crop share, *bhágbatái*, systems, the chiefs for their own granary, *kothár*, take from some of their tenants, grain instead of cash. In such cases the value of the grain is always fixed at something below current market rates.

Assessment.

Among some of the more settled and intelligent communities a rough form of the separate holding, *khátábandi*, system has been introduced, and among others cash acre-rates, *bighoti*, are levied. In such cases the holdings are roughly measured into *bighás* or *kumbhás*, the *bigha* generally representing about an acre or less, and the *kumbha* varying in different states from one to five *bighás*. After measurement, the assessment is fixed at a certain cash rate on the *bigha*. This rate ranges in Rájpipla from 4*s*. to 30*s*. (Rs. 2 - 15) a *bigha*, or, the Rájpipla *kumbha* being equal to about 2½ *bighás*, from 10*s*. to £3 15*s*. (Rs. 5 - 37½) a *kumbha*. In the district of Báriya this assessment is levied in a very few villages at from 4*s*. to 4*s*. 6*d*. (Rs. 2 - 2¼) a *bigha*, and the rate on sugarcane is £1 2*s*. (Rs. 11). In the state of Sunth it ranges from 1*s*. to 5*s*. (Re. ½ - 2½), and the rate on sugarcane from 12*s*. to £1 4*s*. (Rs. 6 - 12). In Bálásinor it varies from 6*d*. to 14*s*. (*as*. 4 - Rs. 7) a *bigha*. The rate in the estate of Dorka is from 2*s*. to 7*s*. 6*d*. (Re. 1 - 3¾) a *bigha*, and 10*s*. (Rs. 5) a *kumbha*. In the estate of Mándva in the Sankheda Mehvás the rate is from 4*s*. to £1 7*s*. (Rs. 2 - 13½) a *kumbha*, which is equal to about 1¼ *bighás*. In the estates of Vajiria and Chudesar in the same Mehvás, a *kumbha* is equal to about 5 *bighás*; and the rates per *kumbha* in these two estates are from 10*s*. to £3 18*s*. (Rs. 5 - 39), and 12*s*. to £1 15*s*. (Rs. 6 - 17½) respectively. In Jiral Kámsoli the rate per *kumbha* which is equal to about 1½ or 2 *bighás* is from 6*s*. to £1 4*s*. (Rs. 3 - 12).

Revenue Survey.

In the state of Lunáváda where the land has been regularly surveyed and classified, rates fixed, as in British districts, chiefly on the quality and position of the field, have been introduced under the sanction of the Government of Bombay. The rates vary in dry, *jiriyat*, lands from 1*s*. to 5*s*. 6*d*. (*as*. 8 - Rs. 2¾) an acre, and in addition a water rate of from 1*s*. to 5*s*. (*as*. 8 - Rs. 2½) is levied. The assessment on wells varies from 14*s*. (Rs. 7) on each water-lift of unbuilt, *kachcha*, well, to £1 and £1 12*s*. (Rs. 10 and Rs. 16) on each water bag, *kos*, of a built well, that waters at least 2½ acres of land.

Cesses.

Except in the surveyed states, Báriya, Lunáváda, and Sunth, where fixed rates are being or have been introduced, the rates levied under the hoe, plough, or crop-share systems are supplemented by cesses of different kinds. Of the cesses no longer in force in the three surveyed states, the most important were those levied to meet the tribute due to the British, the Gáikwár, and Sindia. In Báriya this, called a horse cess, *ghodi vero*, was supplemented by another known as *chandi vero* or horses' grain cess. It was levied in kind on every plough, the amount varying with the plough cess from 10 to 130 pounds. In Lunáváda it was known as the forcible one and a half, *janmáno dodiyo*, and in Sunth as the robber's cess, *ganimi vero*.[1] Another cess was the *ánna tax*, *áni vero*, a surety's cess of

[1] *Janmáno dodiyo*, probably a corruption of *julmáno dodiyo* or the forcible one and a half, was called 1½ because the original amount was raised by one-half. *Ghánim ghoda vero*, in Hindustáni the robber's cess, was applied by the Musalmáns to all Marátha levies. In the Rewa Kántha the phrase is restricted to taxes imposed by Sindia.

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one or two annas in the rupee of the regular assessment, payable partly to the state, partly to the Vánia security. A third tax was the currency cess, *pota vatáv*, half a per cent on the regular payment to cover loss from bad or damaged coin. Besides these taxes some villagers had to supply the state posts, *thánás*, with grass either free or at nominal rates, supporting at the same time the men who were sent to gather in the grass. Butter and grain for the use of the state were also taken from the villagers at less than the market rates. In Sunth, besides the Marátha or robber cess, an October, *Diváli*, cess varying from 10*s*. to £2 10*s*. (Rs. 5–25) was, at the time of early harvest, levied on homestead tillage plots, *váda* or *káchcha*. Other cesses were the funeral butter-cess, *shráddhia ghino vero*, a money payment instead of the share of clarified butter wanted for the funeral rites of the departed heads of the state; the silver coin, *mahmudi*, cess levied from Rámpur Bráhman, carpenter, and Ghánchi cultivators, when they employ persons of other castes to help them in field work[1]; grain compensation, *ped*, a cess levied from certain heads of villages to make up to the state for the loss of its former privilege of taking grain at less than the market rate; the douceur, *sukhdi chirda*, cess levied by the state and partly paid to Vániás, who had formerly the right of collecting it; ground-rent, *ghar jhumpi;* and the rope cess, *ráshio*, to meet the state expenses on ropes. In Lunávára the chief cesses were the service cess, *khijmati vero*, levied from some Bráhmans as a quit-rent on the lands enjoyed by them in return for services rendered to the state officials who estimated the crops; *kaltánu*, imposed on some villages instead of food supplied to the clerks sent to assess the crops; *khardo samjáváni* taken in a few villages for the trouble of telling the people how much rent they had to pay; *kali kalsi*, levied at the rate of one anna on each *kalsi* of grain due under the assessment; *haválo*, levied on account of messengers, *haváldárs*, in villages where no *haváldár* was kept; *khichdi vero*, levied instead of the expenses incurred by some villagers in entertaining the chiefs and their retinue when on tour through the district; the sharers' cess, *bhágia vero*, levied like the *mahmudi* cess on servants employed to help in field work; ground-rent, *ghar jhumpi*, *pága* and *thándár lágat*, a fee paid to the revenue collector, *thándár*, and for the use of horses on occasions of marriage or other processions; *shráddhia ghi*, instead of butter supplied to the Rájás on occasions of funeral ceremonies; a rope cess, *ráshio;* elephant's grass cess, *háthini ghás;* a marriage cess, *khájru*[2]; *Rajput vero*, paid by some Rajputs on account of holding service land; the heir's cess, *kuar chirda*, a fixed cess, originally in honour of the birth of an heir to the chief; October cess, *diváli vero*, on homestead yards, *váda*, levied at the time of the early harvest; horse tax, *ghoda vero*, to meet the cost of the chief's horses; *charvádár vero*, to pay the attendants, *charvádárs*, on state horses; and a *ghásni veth*, to bring

[1] The *mahmudi* is worth 40 *dokdás*. In Rámpur its present value is Re. 1 *as.* 2.

[2] *Khájru* means a goat. It is probable that on marriage occasions the people formerly presented the chiefs with a goat and that this was afterwards changed into a money payment.

grass into Lunávada. Special cesses were also levied on the occasions of marriages and other events in the chief's family. The Kanbis, as the best-off class of peasants, bore the burden of these cesses. In Chhota Udepur the chief agricultural cesses are: the *kukdi vero*, instead of fowls presented to the chief when on tour; *vágh vero*, to pay the Rája's tiger-shooting charges; *bhát vero*, to pay his bards; and *chándla vero*, to pay for the marriages, births, and other ceremonies in his family. In Rájpipla and Bálásinor the agricultural cesses are the same or similar, and in the state of Vajiria in the Sankheda Mehvás, a douceur, *sukhdi*, of 1*s.* (8 *annas*) a *kumbha*, and interest at the rate of twelve per cent (2 *annas* in the rupee) are levied.

Rent How Realized.

In the Rewa Kántha the land revenue is collected directly by the state officials, or by farmers to whom villages are leased for a fixed or an indefinite number of years. The former system of leasing villages to headmen or money-lenders is giving way to direct state management. The reason for the change is that, except those with few people and scanty tillage, where it is for their interest to attract settlers, villages have been found to suffer lasting harm from the contractors' exactions.[1]

In directly managed villages the want of method on the part of the chief and his officers and the poverty of the peasants make the services of a middleman necessary. The middleman's duties vary in different states. In some states the amount due by each husbandman is fixed, and the work of realizing the rental is left to the Vánia or man of capital. He pays for those who cannot pay, and by degrees recovers the money advanced. Under this system the state promptly realizes the whole revenue; but the poorer husbandmen are completely enslaved to the Vánia. He credits their grain at what price he pleases, charges them for exchanging the grain into money, and levies interest on any outstandings at the close of the season. In other states the middleman, when an instalment of rent falls due, gives each cultivator an order for the amount of his assessment. This order is taken by the accountant, *taláti*, or the collector, *thándár*, cashed, and paid into the treasury. Sometimes the order for payment does not even pass through the cultivators' hands but is paid by the middleman straight into the state treasury. The amounts of the different orders are entered against the cultivators' names, and as his debtors they are entirely in the middleman's hands. The state of affairs in Báriya in 1865 was thus described by Col. Anderson,

[1] In Rájpipla, when in 1822 the British Government interfered to clear off the chief's debts, Mr. Willoughby introduced the system of leasing villages. This may have at first been advantageous, but after some years it was found so to impoverish the villages that no leases were renewed, and the villages, as their leases fell in, were managed directly by the chief. This change was in Mr. Pollexfen's opinion (1852-1855), a great gain. Abuses might remain, but anything was better than the lease system which had brought the people to such wretchedness that they had fled from their villages. The leaseholder's one aim was to screw what he could out of his tenants. And besides what he took himself, the people were crushed and robbed by his underlings. Such had been the oppression that in the Nánchhal sub-division of 97 villages only 31 were inhabited; and the belt of rich land along the left bank of the Tápti was almost entirely waste and covered with brushwood. Bom. Gov. Sel. XXIII. 313.

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the Political Agent. The chief arranges with Vániás for the payment of the whole village rental leaving it to the Vánia to levy the dues in detail. On all individual payments more than eight months in arrears, the middleman is entitled to a share of the *áni vero* or surety's cess. The middleman's payments are made through the *thándárs* either before or during January, yearly interest at the rate of nine per cent being charged on all sums outstanding. The system suits the middleman. At times he may lose by defaulters. But as a body the people are at his mercy, and he can make his own terms about cash advances and produce prices.

Instalments.

No regular dates are fixed for paying the assessment. November and December, a month or two after the first harvest is gathered in, is the nominal time for paying either the first instalment or the whole rental. But cultivators are not generally punctual, and during the whole year the officials are at work gathering the revenue.

Defaults.

Default is very common. The defaulter is generally kept in custody for a day or two at the nearest state post, *thána*, when he either pays or gives security. If he neither pays nor gives security, his movable property, except field tools and cattle, is attached and sold. Houses are seldom sold, as in most cases both the site and the timber belong to the chief. Occupancy sales are unknown. The large area of arable waste in almost all villages prevents land from having a sale value, and knowing that if he did so, he would suffer either in person or property, a Kanbi is very unwilling to take a Koli's or Bhil's land.

Reforms.

At first, and for many years, the work of putting down disturbances, of checking gang robberies and cattle stealing, and of settling disputes between the different states occupied almost the whole time and attention of the Political Agents. Within the last ten years, aided by the minority of three of the larger states, Báriya, Lunávada, and Sunth, considerable progress has been made in the three important points of surveying, settling alienations, and fixing boundaries.

Survey.

For more than twenty-five years after they came under British supervision, except for military purposes, no attempt was made to survey the Rewa Kántha districts. The first regular survey was that of Rájpipla, undertaken in 1852 by Lieutenant J. J. Pollexfen, Assistant Quarter Master General. Lasting through three seasons (1852-1855), the operations included the survey of the lands of 550 villages of which 67 were alienated. A topographical survey of the Rewa Kántha and Panch Mahál was, under the charge of Ráo Bahádur Khushálrái Sárábhái, the present *daftardár* of the Rewa Kántha Agency, begun in 1854 and finished in 1861. The instruments used were the prismatic compass, and the perambulator. During the seven years the work lasted, the whole of the Rewa Kántha and the Panch Mahál, with the exception of Bhádarva, Umeta, Ráika, Dorka, and Anghad were surveyed, and a map prepared. During the past ten years, advantage has been taken of its being under direct management to survey the lands and fix the boundaries of the Lunávada state. A circuit survey of Báriya,

Lunávada, and Sunth, and a field survey of Bálásinor was, by Mr. Hall of the Gujarát Revenue Survey, begun in 1867 and finished in 1871, at a cost to Báriya of £6915 12*s.* (Rs. 69,156) and to Lunávada of £4633 16*s.* (Rs. 46,338). The total number of stations taken in the survey were 10,110 in Lunávada and 16,177 in Báriya, and the total length chained was 956 miles in the former and 1510 miles in the latter. In Lunávada the boundaries of 334 villages, and in Báriya the boundaries of 413 villages were surveyed, settled, and marked out. The whole of the Báriya frontier was settled, and a length of 205 miles was marked by 2459 substantial stone pillars. A circuit survey of Sunth was carried out during the years 1873, 1874, and 1875 at a cost of about £1792 2*s.* (Rs. 17,921). The number of stations taken was 7571 and the total area chained 392 square miles. Inner village boundaries were laid down partly by Mr. Hall's establishment and partly by two officers of the state. The twenty-one villages of the Vajiria estate in the Sankheda Mehvás were in 1870 surveyed and mapped, and their outer boundary line marked off. A field measurement has lately been begun, and the Mándva estate has also been surveyed. In Lunávada, besides the circuit survey, individual holdings in the 185 state villages were measured and classified on survey principles. The result of the field survey was to show that, of a total area of 168,841 acres, 18,026 or ten per cent were taken up by roads, ponds, and village sites; 48,391 or twenty-nine per cent were waste and forest lands; and 102,423 or sixty-one per cent were arable. Of the arable land 74,078 acres or seventy-three per cent belonged to the state; and 28,345 or twenty-seven per cent were alienated. In Lunávada and Sunth the rules finally adopted for the settlement of claims to alienated lands were, in the case of lands held under a state grant of temple endowments, and of service grants to village servants useful to the state, entire exemption from payment; a levy of one quarter (4 *annas* in the rupee) of the normal rent from craftsmen and other village servants not useful to the state; and in all other cases the levy of one-eighth part of the normal rent. Under these rules an inquiry into titles is still going on. In Bálásinor the field measurements show that of a total area of 63,653 acres, 17,717 are waste not available for tillage, and 45,936 acres are arable. Of the total area 19,955 acres or thirty-one per cent are alienated and 43,698 or sixty-nine per cent belong to the state. These lands were measured and classified according to survey rules, but so far no attempt has been made to alter the old system of assessment. The Bálásinor state is making inquiries into titles to alienations and levying quit-rents at various rates.

Boundary disputes.

In former times boundary disputes gave rise to a large number of murderous affrays. As late as 1864 the Lunávada and Sunth chiefs quarrelled over some boundary, turned out with their troops, and had a battle on the disputed frontier. The settlement of boundary disputes was first actively taken up in 1866. Long frontier lines were entrusted to single officers as commissioners, and, within three years, most of the disputes were settled, and for the rest the services of a single officer were found to be enough. Of the disputed frontiers, the one between Lunávada and Bálásinor was the most

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Boundary disputes.

important. The rival claims chiefly concerned the forty-two villages of the Virpur sub-division. These were placed under attachment by the British Government and the result of a detailed village inquiry was to show that the Bálásinor claims were much the stronger. Other rights of Lunávada in Bálásinor villages and of Bálásinor in Lunávada villages were estimated, and the Virpur villages made over to the Bálásinor chief on his agreeing to compound all claims on Lunávada for a certain sum.

CHAPTER IX.

JUSTICE.

Civil courts have only lately been introduced into the Rewa Kántha. Civil disputes were formerly settled by arbitration, and money-lenders were allowed to recover their outstandings as they best could. So anxious were the chiefs to realize for themselves all that could be taken from the cultivators, that, however just his claim, they refused to help a money-lender to recover his debts. Occasionally, when a trader fell into difficulties, his creditors prayed the state to recover for them his outstanding debts, paying as a fee one-fourth part or more of the amount realized.

At present (1879) there are twelve civil courts in the Rewa Kántha, eight in states under the supervision of the British Government, and four others, two in Báriya, and one each in Rájpipla and Bálásinor. Of the eight courts under British supervision the chief is the appellate court of the Political Agent, which hears appeals from the decisions of the assistant political agent.[1] The second is the original and appellate court of the assistant political agent with power to hear original suits of the value of £300 (Rs. 3000) and upwards in the Sankheda Mehvás; of £100 (Rs. 1000) and upwards in Lunávada, Sunth, and the Pándu and Dorka Mehvás; and of £10 (Rs. 100) and upwards in the Ságtála sub-division of Báriya; and to hear appeals against the decisions of the deputy assistant political agents of Lunávada and Sunth, and of the Ságtála and the three Mehvás *thándárs*. The third and fourth are the courts of the deputy assistant political agents of Lunávada and Sunth each with power to hear suits of less than £100 (Rs. 1000). The fifth, sixth, seventh, and eighth, are the courts of the *thándárs* of Sankheda, Pándu, Dorka, and Ságtála, the first with power to hear suits of less than £300 (Rs. 3000), the second and third of less than £100 (Rs. 1000), and the fourth of less than £10 (Rs. 100).

In the towns of Lunávada, Rámpur, Báriya, and Mándva, when immovable or house property is transferred, the state, on receipt of a

[1] An appeal lies to the Political Agent in all suits relating to immovable property. When the subject of a suit is movable property an appeal lies to the Political Agent only when the property is worth more than £50 (Rs. 500) and the assistant political agent has modified or reversed the original decision. A further appeal lies to Government when the property in dispute is immovable, or if movable of more than £300 (Rs. 3000) in value, and the Political Agent has modified or reversed the assistant political agent's decree. Gov. Res. 3689, 9th August 1879.

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fee varying from 6¼ to 15 per cent of the value of the property, grants a deed, *lekh*, and enters a copy of it in a state register. It is also usual and in some cases compulsory on payment of fees of from three to five per cent, to register mortgage deeds of real property, wills, and deeds of gift.

In the conduct of their work the civil courts follow the spirit of the British civil procedure code. Besides a small charge to meet the expenses of the court a fee of 6¼ per cent on the amount in dispute is levied when a suit or an appeal is instituted. When a money claim has been established the debtor's movable and immovable property is liable to be sold. An exception is made in favour of his tools and bullocks, and in Lunávada when grain is attached a portion of it worth £2 (Rs. 20) is set apart for the debtor's maintenance. Imprisonment for debt is unknown. In the case of Bhils and other wild debtors a decree is seldom taken out. There is almost nothing to attach and a troublesome creditor runs great risk of being roughly handled. Cases of this kind are generally settled out of court, the debtor entering into a fresh agreement with the creditor. Most suits are brought against cultivators, and as the claim is generally the outcome of transactions lasting over several years, the rules of the civil procedure code are not strictly followed. An inquiry is made, a rough balance struck, and some arrangement fixed for the payment of what seems due. Cases of attachment and forced sale of property are rare. In the Rájpipla and Bálásinor courts institution fees are levied and decrees satisfied out of the judgment debtors' movable and immovable property. From their decisions an appeal lies to the state Kárbháris.

Criminal.

As regards criminal justice the Rewa Kántha authorities belong to five classes; the officers, *thándárs*, who have second and third class magisterial powers in the estates of the petty Mehvás chiefs; the third class chiefs of Kadána, Sanjeli, Bhádarva, and Umeta, who have the powers of a second class magistrate in offences committed by any but British subjects; the second class chiefs[1] of Báriya and Bálásinor who can try all offenders except British subjects and the subjects of other states accused of capital charges; the first class chief of Rájpipla who can try all but British subjects for capital offences committed within his territory; and the Political Agent and assistant political agent. Besides having power to try cases in which British subjects are accused, the Political Agent as a magistrate tries cases beyond the powers of the *thándárs* in the Mehvás estates and the third class chiefs. In addition to this the Political Agent presides as a Sessions Judge in the Rewa Kántha criminal court which was established in 1839. In this, assisted by assessors, he tries all British subjects accused of heinous crimes, and all such cases as the chiefs or the local authorities are not competent to settle. He also hears appeals against the decisions of the assistant political agent and of the other inferior courts, and exercises a general supervision over the administration of criminal justice. The assistant political agent

[1] The second class chief of Chhota Udepur has recently been forbidden to try any but his own subjects.

is vested with the powers of a first class magistrate. He tries all offences committed in the states of Lunávada, Sunth, Kadána, Sanjeli, and Ságtála that are beyond the jurisdiction of the second class magistrates, and decides all cases occurring in the above states as well as those of Báriya and Bálásinor in which the criminals happen to be British subjects. He has also the power of committing all cases triable by the Court of Sessions and is vested with the power of hearing appeals against the decisions of his deputies at Lunávada and Sunth and the *thándár* of Ságtála. The deputy assistant political agents of Lunávada and Sunth and the *thándár* of Ságtála have the powers of second class magistrates. The *thándár* of Ságtála has also been empowered to commit cases to the Court of Sessions.

Chapter IX. Justice.

The chief crimes are thefts and robberies. This is due not only to the character of the bulk of the people, poor, unsettled and lately brought into order, but to the nature and position of the country, rough with woods and hills, and surrounded by states which almost always refuse to give up offenders.[1] The habit of letting unguarded cattle graze about the hills adds greatly to the number of cattle thefts, and the ease with which, by moving a few thorns in the side of one of their huts, a lover or petty pilferer may find his way inside, swells the list of housebreakings by night. The cases of simple and grievous hurt are almost all the result of the Bhils' excessive love for spirits. On the whole, considering the people and the country, the crime list is by no means heavy, and cases of heinous offences, murders, culpable homicides, and gang robberies are comparatively rare.[2]

Crime.

As, except in murder cases, there are no arrangements between the Meywár and Rewa Kántha states for the surrender of offenders, claims by the people of the different states are inquired into by a court known as the 'International Panchâyat' which holds its sittings every year in some frontier village. This court consists of the two British political officers in charge of the states concerned who have power to refer cases for settlement to a local *panchâyat*. The chief rules for the guidance of the court are, that the claim must be made within a year of the commission of the alleged offence; that travellers are bound to take guides, *valávás*, and that if they neglect

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[1] In the eastern Sunth villages parties of Bhils from across the Meywár border armed with bows and arrows enter a village and drive off what cattle they find, or they wait their chance till a herd is grazing near the border, and, rushing across, carry them off. The police can do nothing as they cannot follow the offenders across the border. Mr. Prescott, Superintendent of Police.

[2] Mr. Prescott (1874) gives the following details of a dacoity in Sunth. One morning in May, shortly before sunrise, a body of fifteen mounted and armed men, provided with four camels, entered the small village of Sarsan. The villagers offering no resistance, they forced their way into a monastery, robbed it of £800 (Rs. 8000), and left within an hour. Word was sent to a police post close by, and the police, raising the Bhils as they went along, pursued the robbers, and with the loss of three of their number killed and several wounded, killed two of the robbers, secured six more, and wounded some of the rest who made good their escape. Inquiry showed that the robbers had come from Jodhpur. They were probably induced to make the foray by some false tale of the monastery's wealth.

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this, no claim can stand; that if the complainant is not present the defendant, if he pleads not guilty, may be discharged, and if the defendant fails to appear, the complainant may gain his case by taking an oath as to the justice of his claim; and that the state in whose limits the crime was committed is responsible for the arrest of the offenders and for seeing that the court's sentence is carried out. All sentences are fines, payable as compensation to the complainant, and varying in amount according to the nature of the offence.[1] When the officers agree there is no appeal. When they differ the case is referred to the Rajputána Agent to the Governor General. Decisions of local *panchâyats*, in cases referred to them by the political officers, are final. The working of the present system is not satisfactory. In 1874 the president reported that 'he had never seen such an amount of unblushing falsehood and undisguised subornation of evidence,' and in 1878 the Rewa Kántha Political Agent urged that the border court should give place to an extradition treaty.[2]

Police.

In former times the duty of keeping order was entrusted to the mercenary troops, *sibandi*, both horse and foot, of which the total strength was, in 1854, returned at 1939.[3] These troops, without method or discipline, were unfit to keep order. In several parts of the district, especially in the border villages of Gujarát and Meywár, the people were in a state of chronic hostility. Receiving little help from their chiefs, they refused to pay them revenue or yield them obedience, and were not brought to order till a special post had been established among them. Besides their police duties, this *sibandi* was useful in collecting land and other revenue, and served to swell the retinues of the chiefs. In 1865, when Báriya came under the supervision of the Political Agent, efforts were made to improve the *sibandi* by introducing some of the method and drill of a regular police force. The attempt was repeated when in 1867 Lunávâda came under direct management. Though some improvement was made the result was not satisfactory. There was no proper supervision. The native assistants had neither the training nor the leisure to look closely after the police. Accordingly when, in 1872, the neighbouring state of Sunth came under direct management, the Political Agent proposed to Government that the police of the three states should be formed into one body. This proposal was approved and a federal police, 441 strong,[4] and costing about £5926 (Rs. 59,260), was formed and

[1] Except in the case of murder, when according to the new rules (29th September 1877) instead of a fine the surrender of the offender can be demanded, the amounts of compensation are: for wounding, abduction of married women, forcible abduction of unmarried women, and unlawfully carrying off, arresting, or detaining a person, 2*s.* to £30; for carrying off a riding camel £8; a baggage camel £5; a she and he buffalo respectively £3 10*s.* and £1 10*s.*; a cow £1 10*s.*; a bullock £2 4*s.*; a riding pony £1 4*s.*; a bull £1; a calf 10*s.*; a sheep 4*s.*; and a goat 4*s.*

[2] Pol. Agent, Adm. Report, 1874-75 and 1878-79.

[3] The details are: Rájpipla, 1002; Báriya, 83 horse and 158 foot; Chhota Udepur, 67 horse and 213 foot; Lunávâda, 43 horse and 162 foot; Sunth 20 horse and 67 foot; and Bálásinor, 24 horse and 100 foot.

[4] The details are: 399 foot and 42 horse.

placed under the superintendence of a British officer, and, in 1875, its operations were extended to Kadána and Sanjeli. The result was satisfactory. There was a marked advance in order and method, and the bands of cattle-lifters and marauders who used to carry their raids into the heart of Sunth were afraid to pass beyond the border villages.[1] In 1876 when the Báriya chief came of age his police contingent was withdrawn, and to reduce its cost the European officer was replaced by a Native. The Báriya chief engaging to maintain in efficiency 153 foot and 17 mounted police, the federal force was reduced to 276. Its cost, £3797 (Rs. 37,970), was so heavy a burden to Lunáváda and Sunth, that in 1877-78 it was further reduced to £3152 (Rs. 31,520).

As regards the police of the other Rewa Kántha states, in Rájpipla there are on police duty 100 *sibandi*, 70 of them foot and 30 horse. The mounted police are armed with guns and swords, and are paid £2 (Rs. 20) a month, out of which the keep of their horses is taken. The foot police wear a black uniform, and are armed with guns, swords, and batons. The Chhota Udepur police is 199 strong, 30 of them mounted and 169 foot. The mounted police, armed with guns and swords, are paid 14*s*. (Rs. 7) a month, the state feeding their horses and meeting the cost of their keep. The Bálásinor police is 110 strong, 25 of them mounted and 85 foot. The mounted police, of whom two are officers, are supplied with horses whose keep is met by the state and are paid 10*s*. (Rs. 5) a month. In the Mehvás tracts there is no regular police. The chiefs are too poor to pay for a proper force and too indifferent to exert themselves to keep order and punish offenders. The police of their estates is in the hands of the *thándárs* whose only force is the irregular body of horse known as the Gáikwár's contingent. This, 314 strong, was originally a force bound by treaty to accompany British troops on service and was afterwards posted to the different tributary districts. Its duties are ill defined. It is used more to stimulate the petty chiefs to arrest offenders than as an active agent in police inquiries.

In the whole of Rewa Kántha there is no regular village police. The duties of revenue and police *patels* are generally united in one person, who holds service, *pasáita*, land or enjoys some exemption from the payment of plough-tax. They help the police in catching offenders, mustering the bad characters of the village, tracking footprints of thieves, telling the police of accidental or suicidal deaths, and performing other petty police duties. The village watch, *rakhás*, generally Bhils or Kolis, are paid in the same way as *patels*, though on a smaller scale. In some cases where there is no state provision, the villagers pay them in grain, the watch agreeing in return to make compensation for all thefts and robberies that may be traced to their dishonesty or want of care.

[1] Mr. Prescott, Superintendent of Police.

Chapter IX. Justice.

Police.

The following table gives the crime and police details for the five years ending 1878-79:

Rewa Kántha Crime and Police, 1875-1879.

Year.	Offences and Convictions.				Property.		
	Offences.	Arrests.	Convictions.	Percentage.	Stolen.	Recovered.	Percentage.
1874-75 ...	1630	2531	1525	60·25	1560	468	29
1875-76 ...	1247	2143	1274	59·45	2062	434	21
1876-77 ...	1631	2390	1482	62·00	3005	810	27
1877-78 ...	2008	3531	2290	64·85	5879	1041	19
1878-79 ...	3091	6333	4359	68·83	7004	1832	26

Jails.

Till lately there were no jails in the Rewa Kántha. Prisoners were confined in rooms attached to the chiefs' dwellings, and, till they paid their fines, were kept in the stocks, ill fed and ill cared for. In the states under direct management, efforts have been made to improve the jail accommodation. New jails have been built in Báriya, Rámpur, Rájpipla, and Bálásinor, and in Lunávada the state granary has been prepared to receive prisoners. There are nineteen lock-ups, and a jail is shortly to be built at Chhota Udepur. In Báriya, Sunth, Lunávada, and Rájpipla, the health of the convicts is looked after by medical officers in charge of local dispensaries. Except a few at Lunávada who make tape for cots the convicts are kept at out-door labour.

CHAPTER X.

REVENUE AND FINANCE.

In former times the disturbed state and isolated position of the country, the rivalry among the chiefs to secure settlers, and the lavish grants of land to Bráhmans, Bháts, and others, prevented the land from yielding any large amount of revenue. Between 1863 and 1865 the rise in the price of field produce fostered the spread of tillage, and increased the rental of rich lands. Since then, by the opening of railways and roads, the tillage area has continued to spread, and, except for the loss caused by the failure of crops in 1878, the land revenue has steadily risen.

Rájpipla.

Few details of the finances of the different states are available. The Rájpipla revenues which, from disorders and disputed successions, fell from £34,558 (Rs. 3,45,580) in 1776 to £17,636 (Rs. 1,76,360) in 1830, have since 1830 steadily risen to £27,000 (Rs. 2,70,000) in 1854 and £67,967 (Rs. 6,79,670) in 1876.[1] Of the expenditure very little is recorded, and, as in all native states, pilgrimages, marriages, deaths, or other chance events in the chief's family cause such sudden changes in expenditure, that it is hard to say how far the great advance in revenue has been swallowed up by an increase in charges. The few available materials seem to show that the Rájpipla finances are prosperous. Between 1829 and 1833 the expenditure far outran the revenue, £24,556 against £17,636; between 1833 and 1839 and again between 1840 and 1848 the balance was restored, and of £22,463 to £20,640 only about £18,000 were on an average spent. Since 1850 the great increase of revenue has been accompanied by a marked rise in expenditure, from £18,015 in 1848 to £60,935 in 1876. Still this amount falls about £7000 short of the estimated revenue, and much more of it than formerly is spent on works of public use, on roads, police, courts of justice, and dispensaries.

Báriya.

The Báriya revenue figures do not go further back than 1825. In that year the revenue was returned at £6117; in 1860 it had risen to £9375; and in 1864 when the state came under British management it stood at £15,231. From this it rose to £16,028 in 1870, £20,190 in 1871, and £19,823 in 1872. Afterwards, except in 1874 when by the receipt of marriage dowries the total was swollen to £22,520, the revenue declined to about £17,000 in 1875 and 1876.

[1] The details are: an average of £34,558 from 1776 to 1785; of £25,940 from 1794 to 1803; of £25,016 from 1804 to 1810; of £23,796 from 1810 to 1819; of £22,122 from 1821 to 1828; of £17,636 from 1829 to 1833; of £22,463 from 1833 to 1839; of £20,640 from 1840 to 1848; £27,000 in 1854, and £67,967 in 1876. The 1878 estimate is £80,000.

Chapter X. Revenue and Finance.

Báriya.

Since 1876, owing to extended cultivation and better management, it has again risen to more than £18,000.[1] When the state was taken over in 1864 it was burdened by a debt of £10,803. The expenditure was then £7935. Outlay on a revenue survey, roads, and other public works, raised the expenditure to £9421 in 1870, to £16,333 in 1871, to £16,937 in 1872, and to £12,259 in 1873. In 1874 the double marriage of the chief increased the charges to £24,726, but in spite of this, in 1877, when his state was handed over to the chief, there was, instead of a debt of £10,803, a cash balance of £18,111. During the last two years, in 1877 on account of investiture charges, and in 1878 on account of famine charges amounting to £4028, the expenditure has been in excess of the income. Still the Báriya finances are prosperous and satisfactory.

Lunávada.

The Lunávada revenue rose from £6742 in 1852 to £8289 in 1859 and £11,113 in 1866. Then under the management of the Political Agent it increased to £12,903 in 1872 and £14,830 in 1874. In 1876 it fell to £12,833, but has since, in spite of the last year of scarcity, slightly risen to £13,558.[2] In 1867 when it came under direct management, the expenditure was returned at £12,429. Since then, in spite of economy, survey and other public works have prevented any reduction of charges, and in 1878 the marriage of the chief and the high price of grain raised the expenditure to £16,425. When it came under management, the state was heavily burdened, and during the first year the debt was greatly increased by the succession fee of £8256 to the British Government, and an outlay of £9537 on funeral and other family ceremonies. In spite of these and other heavy charges, £10,280 for the revenue survey and £4000 for the marriage of the chief's sister, by 1877 the debt was reduced to £6466. In that and the next year expenses connected with the scarcity and the chief's marriage have again raised it to £12,129. But it is hoped that during the present season this debt will be reduced by about £3000, the proceeds of a special marriage cess, *chándla vero*.

Sunth.

The land revenue of Sunth was in 1854 returned at £1317. During the next eighteen years of his rule the late Rája raised it to £6000 or an increase of 460 per cent. In 1868 the total state revenue was returned at £8297. The state came under Agency management in 1872. Since then, by the sale of some state stores, rising to £19,331 in 1873, the revenue has fallen to £11,180 in 1874, and to about £9000 in 1876 and 1878.[3] The expenditure in 1868, returned at £5680, rose from special causes to £14,814 in 1874, and has since been reduced to £9160. Well managed by its late chief, the state was, in 1872, handed over with about £24,000

[1] The details are: £6117 in 1825; £9375 in 1860; £15,231 in 1864; £16,028 in 1870; £19,823 in 1872; £17,976 in 1873; £22,520 in 1874; £17,001 in 1875; £17,209 in 1876; £18,644 in 1877; and £18,226 in 1878.

[2] The details are: £6742 in 1852; £8289 in 1859; £11,113 in 1866; £12,842 in 1868; £13,500 in 1870; £12,988 in 1871; £12,903 in 1872; £11,465 in 1873; £14,830 in 1874; £14,794 in 1875; £12,833 in 1876; £13,720 in 1877; and £13,558 in 1878.

[3] The details are: £8297 in 1868; £19,331 in 1873; £11,180 in 1874; £12,404 in 1875; £9385 in 1876; £10,147 in 1877, and £9252 in 1878.

(Baroda Rs. 2½ *lákhs*) in cash and jewels. Under Agency management, in spite of heavy family charges and considerable sums spent on a revenue survey and on police, the finances of the state have on the whole continued prosperous.

The few details available for other states seem to show a marked increase in wealth. In Chhota Udepur revenue has risen from £8000 in 1841 to £10,000 in 1854, and from that to £25,000 in 1878; in Bálásinor, since 1854, from £4000 to £8000; in Sanjeli from £100 in 1841 to £140 in 1849, and to £510 in 1878; and in Kadána from £120 in 1841 to £250 in 1849, and £1000 in 1878. In these states no expenditure details are available.

Cesses.

Import, export, and transit duties are levied on an uncertain number of articles, additions and changes being made at the caprice of the chiefs. Besides those levied by the larger states, the smaller chiefs charge tolls, *vasávo*, on traders' carts and on pack bullocks. Merchants refusing to pay, seldom escape without being robbed. In Sunth a hurtful grain export duty is levied, but it is difficult to remove it without causing serious loss to the state revenues. Of other cesses the chief is a license tax, *kasab vero*, levied from almost all traders and artisans.[1] In Mándva, in the Sankheda Mehvás, a cess is levied on all second marriages. In Chánod from 10*s.* to £5 (Rs. 5 - 50) is claimed on newly made doors or windows, and at fairs from £1 to 1½*d.* (Rs. 10 - 1 *anna*) is taken from each booth or stall. In Báriya, wandering comb-makers pay for the wood they use in making combs, and from outside timber-dealers a wood cess is recovered. In Sunth the holders of service, *patávat*, land pay a yearly sum in commutation of service, and in many states, villagers who have no land pay a cess for the use of the village water, *páni vero*. Of other cesses one at the rate of 1*s.* (8 *annas*) is levied on the burning of bodies brought from other districts, and another of £1 2*s.* (Rs. 11) on Bráhmans who, at holy places on the Narbada, lay the spirits of the dead and perform other ceremonies.[2] Other yearly cesses date, according to the common story, from some chance injudicious gift. A Lunávada chief stopping to dine at one of his villages, the Bráhmans brought him a set of leaf plates and so established the precedent for a yearly demand for plates, afterwards commuted into a money payment. So too from the gift by some calenders, of robes for the chief to sit on, was founded a yearly claim for clothes and money; and a yearly grass cess dates from the chance supply of fodder for the chief's horses.

[1] The tax is levied on carpenters and blacksmiths; on tanners; on hand-loom weavers; on soap makers; on Narbada boatmen; on goldsmiths; on oilmen; on fishermen; on dust-heap searchers; and on potters.

[2] This, called the Náráyan offering, *Náráyan bali*, ceremony, consists in the performance of *shráddh* ceremonies in honour of some dead relative, who, it is believed, has not attained bliss in the other world. Childless persons also perform this ceremony to propitiate Náráyan.

CHAPTER XI.

INSTRUCTION.

Chapter XI. Instruction.

Schools, 1878-79.

In 1878-79 there were sixty-seven schools, or on an average one school for every fifty-two villages, with 3448 names on the rolls and an average attendance of 3335 or 1·3 per cent of 260,278, the entire population of not more than twenty years of age. Excluding superintendence charges, the total expenditure on account of these schools was £1723 (Rs. 17,230).

Staff.

Under the Director of public instruction and the Education Inspector, northern division, the schooling of the Rewa Kántha district was in 1878-79, conducted by a local staff 130 strong. Of these one was an assistant deputy inspector, with general charge over all the schools of the district drawing a yearly pay of £95 (Rs. 950) from the Rewa Kántha education and the Báriya tribute funds; the rest were masters and assistant masters of schools, supported at a yearly charge to the states of £112 (Rs. 1120).

Instruction.

Of sixty-seven, the total number of schools, in sixty-six Gujaráti only was taught, and in one Hindustáni. Of the Gujaráti schools three were for girls, in the towns of Nándod, Lunávada, and Bálásinor.

Private Schools.

There are no aided private schools in the district. Before the introduction of state education, almost every Rewa Kántha village had its private school taught by a Bráhman. These could not compete with schools helped or supported by state funds, and their number fell in 1875-76 to nine with an average attendance of 209 pupils. During the rainy season stray Bráhmans sometimes open temporary classes in villages unprovided with state schools. But most of these villages are small, unable to supply an attendance of more than ten boys. For two or three of the rainy months and at harvest times the Bráhman teacher is generally paid in grain and sometimes in money. His total receipts generally vary from £5 to £7 10*s.* (Rs. 50 - 75). Most private schools in towns have been established by the forefathers of the present Bráhman teachers. On entering the school, a boy offers 1*s.* (8 *annas*) to Sarasvati, the goddess of learning. Every day he attends, he brings the teacher a handful of grain, *muthi*, and on holidays, ⅜*d.* (¼ *anna*) in addition. When a boy is going to be married, his teacher gets 2*s.* (Re. 1) for teaching him marriage songs. Boys seldom stay at these schools after twelve and most of the pupils are under ten. Girls, as a rule, do not attend them. Between six and eight, boys are taught native numerical tables, *ánks*. Afterwards they learn to write by tracing letters, *mulákshars*, on sanded boards, and by writing characters,

námu, with wet chalk on black boards. They seldom learn writing well, but mental arithmetic, *hisáb*, is taught to perfection, and this part of their teaching has been adopted in state schools. The boys go to their teacher's dwelling and as his house is often small, in the mornings and evenings the pupils sit in a group at the side of the street in front of the school-door, working sums or shouting out arithmetical tables.[1] The position of the masters, and the religious elements in some parts of their instruction, greatly help them in their competition with the purely secular instruction given in state schools.

Progress, 1864-1879.

In 1864-65 there were thirteen schools, eleven for boys and two for girls, with a total number of 1023 pupils. In 1878-79 the number of schools had risen to 67 or 515 per cent, and the number of pupils to 3448 or 337 per cent. The following table shows in detail the advance made in the last fourteen years:

Rewa Kántha Schools, 1864-1879.

State.	Schools.		Pupils.		Average attendance.	Year.	Cost.
	1864-65.	1878-79.	1864-65.	1878-79.	1878-79.	1864-65.	1878-79.
						£.	
Bárya	Boys 1 Girls 1	15	77	601	609·9	15	400
Lunáyáda ...	2	Boys 12 Girls 1	156	788	698·0 31·5	25	354
Rájpipla	Boys 1 Girls 1	Boys 10 Girls 1	133	742	726·1 32·5	2	364
Sankheda Mehvás	...	7	...	287	242·8	...	152
Sunth	1	7	54	225	225·8	15	163
Chhota Udepur ...	2	5	98	146	138·8	21	114
Billámor... ...	2	Boys 2 Girls 1	419	448	404·6 35·3	54	93
Pándu Mehvás ...	...	2	...	26	28·8	...	27
Bhádarva... ...	1	1	55	125	118·3	19	16
Dorka Mehvás ...	1	1	31	31	16·0	16	17
Kadána	...	1	...	19	23·2	...	21
Sanjeli	...	1	...	11	9·0	...	2
Total ...	13	67	1023	3448	...	167	1723

Readers and Writers, 1872.

The 1872 census returns give for the two chief races of the district, the following proportion of persons able to read and write. Of 93,904, the total Hindu male population of not more than twelve years of age 2836 or 3·02 per cent; of 42,583 above twelve and not more than twenty years, 2599 or 6·10 per cent; and of 122,679 above twenty years, 7796 or 6·35 per cent were able to read and write or were being taught. Of 82,085 the total Hindu female population of not more than twelve years of age, seventy-two or 0·08 per cent; of 32,124 above twelve and not more than twenty years of age, thirty-two or 0·09 per cent; and of 112,049 above twenty years, fifty-eight or 0·05 per cent were able to read and write or were being taught. Of 3508 the total Musalmán male population of not more than twelve years of age, 117 or 3·34 per cent; of 1703 above twelve and not more than twenty years of age, 175 or 10·28 per cent; and of 5586 above twenty

[1] The school hours are from eight to about twelve in the morning, and three to about six in the afternoon.

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Readers and Writers, 1872.

years, 511 or 9·15 per cent were able to read and write or were being taught. Of 2951 the total Musalmán female population of not more than twelve years of age, nine or 0·31 per cent; of 1334 above twelve and not more than twenty years of age, eight or 0·60 per cent; and of 5022 above twenty years, 22 or 0·43 per cent were able to read and write or were being taught. The returns do not give corresponding details for Pársis.

Caste of Pupils, 1879.

Of 3448 the total number of pupils in the Rewa Kántha schools, there were in 1878-79, 949 or 27·5 per cent Bráhmans; 184 or 5·3 per cent Kshatris; 3 or ·08 per cent Káyasths and Parbhus; 740 or 21·4 per cent traders, Vániás, Bhátiás, and Modhiás; 55 or 1·5 per cent Jains (Shrávaks); 694 or 20·1 per cent cultivators, Kanbis, and Kolis; 230 or 6·6 per cent craftsmen, goldsmiths, carpenters, and blacksmiths; 152 or 4·4 per cent personal servants, Dhobhis washermen, Bhistis water-carriers, and Mochis shoemakers; 124 or 2·6 per cent bards and genealogists, Bháts and Chárans; 208 or 6·05 per cent Musalmáns; 5 Pársis; 5 hill tribemen, and 3 Portuguese. There were no Dhed or Bhangia pupils. In Báriya, in the purely Bhil and Koli villages, no school fee is charged and every inducement is held out to parents to send their children. In the Táluka schools of Báriya and Lunávada pupil teachers are trained to be masters of primary village schools, and scholarships are awarded to those who wish to study in the Ahmedabad high and training schools, or in the Nariád high school. The Lunávada state has awarded a monthly scholarship of £1 to a native of that state who passed the Bombay University matriculation examination.

Libraries.

There are three libraries, at Lunávada, at Devgad in the Báriya state, and at Rámpur in Sunth. The Barton library at Lunávada, called after Colonel Barton the late Political Agent, was established in May 1870. It is accommodated in one of the school rooms, and is maintained by a yearly grant of £8 16*s.* (100 *syhásái* rupees). It contains 118 books, almost all of them vernacular. The Devgad library, known as the Native Library, established in July 1872 and containing 123 books, almost all of them vernacular, is maintained by a yearly grant of £8 16*s.* (100 *syhásái* rupees). The Rámpur library, opened in 1877, has very few books, almost all of them vernacular. It is maintained by a yearly state grant of £5 (Rs. 50). All of these institutions subscribe to Gujaráti newspapers, and Gujaráti and Maráthi Bombay and Gujarát periodicals. There is no local press or newspaper.

CHAPTER XII.

HEALTH.

Diseases.

The chief diseases are fever, eye and skin complaints, and diarrhœa and dysentery. Cholera not unfrequently appears in the hot season. There have been three outbreaks during the last four years. In May 1875, several cases of cholera caused such a panic, that in some places the people left their houses and spent a day or two feasting outside of the villages. Except for a short time in the estates of Bhádarva and Sihora on the Mahi and Palásni on the Narbada, the disease was nowhere of a virulent type. It lasted till September and proved fatal in about forty-five per cent of the cases. To help the people a hospital assistant was sent from Baroda, and medicine distributed free of charge. Among the wilder tribes the belief prevails that cholera is caused by old women who feed on the corpses of the victims. Formerly when a case occurred, their first care was to go to the soothsayer, *bhagat*, *find out* from him who was the guilty witch, and kill her with much torture. Of late years this practice has to a great extent ceased. The people now trace the outbreak to the wrath of the goddess Káli and to please her, drag her cart through their streets and lifting it over the village boundary offer up goats and buffaloes. Sometimes to keep off the disease they pour milk round their villages or encircle them with cotton thread.

In July 1876, there was another rather sharp, though brief, outbreak in Lunáváda, Sunth, and the Dorka Mehvás. Of the seizures about forty-nine per cent were fatal. Again in 1878, cholera raged from March to November, and of 3934 persons, 1766 or forty-five per cent died.[1] It spread over almost the whole Agency beginning in Rájpipla, Bálásinor, and the Sankheda Mehvás; and passing to Lunáváda, Sunth, Kadána and the Pándu and Dorka Mehvás. Places without dispensaries were provided with medicine free of charge.

Dispensaries.

In 1879, there were dispensaries[2] at five places in Nándod, Báriya, Sunth, Lunáváda, and Chhota Udepur. All of them are provided

[1] The details are :

—	Rájpipla.	Luná-váda.	Sunth.	Bálá-sinor.	San-kheda.	Pándu.	Dorka.	Kadána.	Total.
Number attacked ...	1332	514	672	640	313	283	64	116	3934
Number recovered ...	631	340	581	242	118	135	45	76	2168
Percentage	47·0	66·0	86·0	39·0	39·0	49·0	70·0	65·0	55

[2] The building for a sixth dispensary at Bálásinor is nearly ready.

Chapter XII. Health.

Dispensaries.

with special buildings. For the Chhota Udepur dispensary n returns are available. In the other four, during 1877-78, 17,55 persons were treated, 335 of them in-door and 17,218 out-door. Th total cost was £730 (Rs. 7300).

Nándod.

In the Mary hospital opened in 1871 at Nándod and called afte Mrs. Barton, the wife of the late Political Agent, during 1877-7 2484 persons were treated, of whom 2451 were out-door and 3 in-door. Of these 2428 were cured, 29 left, and 27 died. Th prevailing diseases were ague, dysentery, diarrhœa, cholera, an skin diseases. The total cost was £167 (Rs. 1670).

Báriya.

The Báriya dispensary was opened in 1870 at a cost of £7 (Rs. 7000). Besides accommodation for in-door patients, it contai quarters for the medical officer and his subordinates. In 1877-7 3173 persons were under treatment, 215 of them in-door, of whom 46 were cured, 30 left and 79 died, and 2958 out-door patients whom 2054 were cured. The chief forms of sickness were venere diseases, skin diseases, fever, cholera, ophthalmia, and diseases o the stomach and bowels. The total cost was £250 (Rs. 2500).

Sunth.

The Rámpur dispensary in a handsome building at the wes end of Sunth was at a cost of £400 (Rs. 4000) opened in Decembe 1873, soon after the state was attached. Besides accommodatio for several in-door patients it contains quarters for the medica officer and his subordinates. In 1877-78, 4559 persons were unde treatment, of whom 4492 were out-door and 67 in-door patients. Of the out-door patients 4122 were cured, 240 left, 94 died, and 36 remained. Of the in-door, 50 were cured, 13 left, two died and two remained. The daily average attendance was 39. The chief diseases were fever, constipation, bronchitis, cholera, diarrhœa, ulcers, ring-worm, and ophthalmia. The total cost was £142 (Rs. 1420).

Lunávada.

The Lunávada dispensary was opened in June 1873 in a lar house belonging to the state with quarters for the medical offic and rooms for in-door patients. Of 7337 persons treated duri 1877-78, twenty were in-door and 7317 out-door patients. The form were all cured. Of the latter 6100 were cured, 949 left, 125 die and 143 remained. The daily average attendance was 63·2. T prevailing diseases were fever, cholera, rheumatism, neuralg conjunctivitis, ulcers, bronchitis, dysentery, diarrhœa, constipatio and ring-worm. The total cost was £171 (Rs. 1710).

Chhota Udepur.

The Chhota Udepur dispensary was opened in 1878-79. No deta of its working are yet available. The building for a dispensary Bálásinor is nearly finished. It will cost about £500 (Rs. 5000).

Vaccination.

The work of vaccination was, in 1878-79 under the supervision the deputy sanitary commissioner eastern Gujarát, carried on twelve vaccinators paid out of the funds of the states to which th are attached. The cost was £278 (Rs. 2780) or an average of 3 (3 *as.* 4 *pies*) for each operation. During the year, 13,339 perso were vaccinated, 13,247 of them for the first time. The percentag of successful operations was 96·54 in primary and 82·60 revaccinated cases.

CHAPTER XIII.

STATES.[1]

Ra'jpipla the largest of the Rewa Kántha states, lying between 21° 23' and 21° 59' north latitude and 73° 5' and 74° 0' east longitude, with an area of about 1500 square miles, had in 1872 a population of 120,036 souls or 79·26 to the square mile, and in 1878 a revenue of £67,000 (Rs. 6,70,000).

Boundaries.

It is bounded on the north by the river Narbada and the Rewa Kántha Sankheda Mehvás estates; on the east by the Khándesh Mehvás estates; on the south by Baroda territory and the Surat district; and on the west by the district of Broach. Its length from north to south is forty-two and its breadth from east to west sixty miles.

Aspect.

As they enter Gujarát, the Narbada and Tápti, separated by the Sátpudá hills, flow about twenty-five miles apart. Further west, forced asunder by the two ranges into which the Sátpudás break, the rivers swerve outwards, in the next twenty-five miles doubling the distance betweeen them. Again as the hills fall into the Gujarát plain, the streams draw together nearly as close as they were at the eastern border of Gujarát. Except the south-west corner the country so enclosed belongs to, and forms the greater part of, the Rájpipla state. With some rich well tilled lands in the north and north-west this tract is, over almost two-thirds of its surface, rough, wild, and unhealthy, covered with forests and hills. Along the north and north-west, and in the west as far as Vasrávi and Mándvi, the country is flat and open. In the north along the Narbada is a rich alluvial belt about ten miles broad, with the town of Nándod and many large villages of settled, well-to-do, and skilled husbandmen. In the west and south-west the land, except for patches round its small Bhil villages, is untilled and covered with grass and brushwood.[2] Eastwards, beyond the sources of the Kim, the country stretches a rough upland covered with elephant grass, thorn-bushes, and timber, dotted with small hills, and crossed from the south and south-east by the Karjan and Tarav rivers. Its few inhabitants are Bhils, wild, poor and unsettled, growing only the coarser grains. Except to the west this central plain is, on all sides, surrounded by hills. To the north, beginning in the west with low isolated mounds, the land rises eastwards into a ten mile

[1] The states are arranged according to their size and wealth.
[2] Colonel Fulljames calls it (1852) a thick forest. Bom. Gov. Sel. XXIII. 112.

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RA'JPIPLA.

broad tract of hills, ridge behind ridge, with steep forest-clad sides and sharp rugged crests and peaks 2000 feet high. To the south-west and south, the hills are low with tame waving outlines and broad flat tops. To the east the Ságbára and other high ranges rise with bold outline far above the west Rájpipla hills almost to the level of the main range of the Sátpudás. In all these hilly tracts the climate is most unwholesome and the poor unsettled tribes of Bhils, with little and coarse tillage, live chiefly by cutting timber and selling gum, honey, and wax. Besides the tract between the Tápti and the Narbada the Rájpipla chief owns land on the north bank of the Narbada. This about twenty-one miles north and south by eight east and west is, except on the river side, surrounded by Mehvás estates and like them is rugged, wooded, and unhealthy.

Rivers.

The drainage of the tract between the Tápti and Narbada flows along three main lines, north-west to the Narbada, south-west to the Kim, and south to the Tápti. Of these lines the most important, including the drainage of almost the whole central and eastern uplands, lies along the rivers that flow into the Narbada. Of these streams there are, in the extreme east, the Deva, and in the north-west and west the Madhumati, Bundva, Káveri, and Amrávati. Midway between them, rising about ten miles from the Tápti in the highest part of the southern range, the Karjan flows north draining the central uplands, cutting through the northern hills, crossing the rich Nándod plain, and after a course of about fifty miles, falling into the Narbada at Rundh. Among the hills with steep well-wooded banks and rocky bed, it passes into the plains about fifty yards broad, the stream generally knee-deep, flowing throughout the year clear and sparkling. Of many tributaries the chief are the Mohan from the left and the Tarav from the right. The Mohan, rising in the southern hills not far from the southern source of the Vari, flows north-west and after a course of about fifteen miles, falls into the Karjan at Thava. The Tarav, a more important tributary, rising in the lofty hills near Chich Ámli, flows west for about twenty miles, and then, joined from the left by the Dainan, turns north, and after a winding course of about twelve miles, falls into the Karjan a few miles west of the fort of Rájpipla. Of the drainage westwards, the Kim, rising in two streams a few miles west of the Karjan valley, flows about twenty miles to the south-west. From the southern hills three rivers drain south into the Tápti, the Vari in the west, the Ájan in the centre, and the Dudan in the east. The Vari with two streams rising in the south-west corner of the southern hills, passes about twenty-five miles south-west and falls into the Tápti about five miles above the town of Bodhán. The Ájan, from the high Nánchhal hills, close to the source of the Karjan, with a winding rocky and uneven bed and steep banks, forces its way through the hills, and, joined by many streams from either side, falls into the Tápti at Magatráv about twelve miles above Mándvi. The Dudan, rising from the eastern slopes of the same hills, flows south-east through the Ságbára lowlands and falls into the Tápti at Umerda about thirty miles above the Ájan. Besides these rivers many small streams cross the country especially

in the north-west most of them dry in the hot months though water is at all times easily found by digging in their beds. Built wells nowhere numerous are found only in the north and north-west. But their want is little felt as most villages are well supplied with water drawn from wells sunk in the beds of streams.

Hills.

The Rájpipla hills, covering about two-thirds of the whole area of the Rájpipla state, may be roughly divided into three tracts. In the north, a ten mile broad very rugged belt of hilly and thickly wooded country stretching east and west about thirty-six miles on the whole parallel to the Narbada; in the south, a belt of low flat-topped sloping hills running north and south to the Tápti and then, along the course of the river, turning east for about twenty miles; in the east, ranges of high hills that fill most of the space between the Narbada and the Tápti. From the Deva, Rájpipla's eastern limit, the northern hills, crowded in steep narrow and forest-clad ridges about 2000 feet high, gradually sink westwards, till, breaking into low detached hills, they are lost in the Gujarát plain. In the east the hill scenery along the south bank of the Narbada from Sarbán about ten miles west to Gora, is very beautiful. And looking east and south from one of the hill tops, with bold quaintly-cut outlines, range stretches behind range, their steep green tree-covered sides furrowed with torrents. The southern hilly tract includes two main lines that together form one crescent-shaped range, a western part running north and south fifteen miles from the valley of the Kim to the valley of the Vari, and a southern part stretching twenty miles east along the Tápti from the Vari to the Dudan. Standing out from the valley of the Kim, in small detached hills and with slopes gentle enough for carts, the western hills rise about 800 feet in a tame unbroken line, whose broad flat top slopes slowly to the Mohan valley. The southern range, stretching with gently waving outline from the Vari to the Dudan, is, near the middle, cut through by the Ájan river. From the south its slopes, passable by carts almost to the top, rise about 1200 feet ending in a thickly wooded plateau but little higher than the northern Sánchhal uplands. The lines and blocks of hills that in the east, except in the valley of the Dudan in the extreme south-east, stretch from the Narbada to the Tápti, are highest to the north of Ságbára, where peaks and rugged ridges rise far above the level of the other Rájpipla hills.

Climate.

The climate, though unhealthy, is pleasant, cold and bracing in the winter months, and with cool nights even in the hot season. Of the climate in 1821 Mr. Willoughby wrote: It is very unhealthy and especially fatal to strangers. The unhealthiness is due chiefly to the water, tainted and in some cases poisoned, by the malarious tracts through which the streams pass. Every thing boiled in the Ratanpur water becomes a nasty, dirty yellow, uneatable, except to the very hungry. The unhealthiness of the climate is shewn in the meagre sallowness of the people and the dropsical look of strangers.[1] Of his experience while surveying, in the four

[1] Bom. Gov. Sel. XXIII. 268.

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seasons ending 1855, Mr. Pollexfen has left the following details. In the first year about a month in December and January was passed without bad results either to myself or my establishment. Next year beginning work in the same place on the 1st December, by the 13th, myself, twenty-two of my establishment, and three-fourths of my servants, in spite of free use of quinine were so fever-stricken, that, we had to return to Broach. Two men died, and few shook off the fever for a year. Next season in forest parts work was not begun till February. And from then up to the middle of May, there was not a single case of fever. In the next year, though care was again taken not to begin till February, and though the people of the district seemed free from the disease, of seventy-five souls in my camp not ten escaped fever. In Mr. Pollexfen's opinion the district varied much in unhealthiness, Ságbára and the banks of the Tápti being much more feverish than the north. The chief source of disease seemed to be the water charged with vegetable matter gathered in passing through the thick close forests and brushwood. Though clear while flowing, if allowed to stand, a thick oily scum rose to the top. Even the natives disliked drinking it, unless it had filtered through a bed of sand. During the years of survey small-pox and cholera were committing fearful ravages among the people.

Trees.

Except in the rich western lands the whole of Rájpipla is covered with trees. The northern forests though full of teak, blackwood, and *kher*, are so damaged by yearly fires and are in so difficult a country, that, except near the Narbada, their timber is in little demand. In the central uplands good trees are rare. But in the south, especially in Ságbára, there are valuable teak forests, whose timber is in great demand among the traders of Surat, Anklesvar, and Broach.

Population.

A census taken between 1853 and 1855 showed a total population of 108,812 souls. For census purposes the state was divided into three parts, the rich villages in the north, the poorer open lands in the west, and the wild central hill tracts. The seven rich sub-divisions bordering on the Narbada, with an area of 284·3 square miles, had, including the town of Nándod with 9500 inhabitants, an estimated population of 78,771 souls or 277·3 to the square mile. The open western districts of Ratanpur and Luna, with an area of 172 square miles, had a population of 10,920 souls or 63·4 to the square mile. The hilly tracts with an area of about 1360 miles had, as nearly as could be ascertained, a population of 19,121 souls or on an average 14 to the square mile.[1] The 1872 census showed a total population of 120,036 souls or 79·26 to the square mile, an increase in seventeen years of 11,224 souls or 10·31 per cent. Of the whole number 114,625 or 95·49 per cent were Hindus; 5257 or 4·38 per cent Musalmáns; and 147 or 0·12 per cent Pársis. There were five Christians. Of the Hindus, 4360 were classed as

[1] Bom. Gov. Sel. XXIII. 319.

Bráhmans; 5803 as Kshatris, Rajputs; 2732 as Vaishas, traders and merchants; 30,145 as Shudras, cultivators, craftsmen, labourers, and depressed classes; and 71,585 as unsettled classes including 62,163 Bhils, 9261 Dhánkás, 41 Náikdás, 1 Válvi, and 119 Chodhrás. Of 114,625 Hindus, 15,974 were Vaishnavs, 2261 of them Virvaishnavs, 11,208 Rámánujas, 855 Sváminárayans, and 1650 Kabirpanthis; 8594 were Shaivs; 107 Shrávaks; 373 Ascetics; and 89,577 goddess worshippers belonging to no special sect. Of the 5257 Musalmáns, 5081 were Sunnis, 163 of them Syeds, 548 Shaikhs, 464 Patháns, 8 Moghals, 2 Memans, 151 Bohorás, 44 Afghánas, 151 Arabs, 129 Baluchis, 63 Makránis, and 3358 others. There were 176 Shiás all of them Bohorás. Of the Pársis 104 were Shahanshá is and 43 Kadmis. The five Christians were Roman Catholics. There were 591 villages or one village to about every two square miles. Of these 435 had less than 200 inhabitants; 104 from 200 to 500; 37 from 500 to 1000; 12 from 1000 to 2000; 2 from 2000 to 3000; and one, the town of Nándod, had about 9500 inhabitants.[1]

Soil and Crops.

In the rich alluvial soil in the north and north-west and in favoured patches in the west, *tuver*, castor-oil, millet both *bájri* and *juvár*, cotton, gram, sugarcane, rice, and to a smaller extent hemp, wheat, and tobacco are grown. Among the hills and forests where Bhils are the only husbandmen, the chief crops are *tuver*, coarse rice, *kodra*, *banti*, and *bávta*. The four last, in grain almost as small as mustard seed, are the Bhil's chief diet, though unless three or four times washed the *kodra* is slightly poisonous, causing giddiness and faintness. Few condiments or vegetables are grown and most of the tobacco and molasses is imported. Except that there is almost no irrigation the style of tillage in the rich western districts is much the same as in central Gujarát. Almost all the hill crops are grown in chance forest clearings. On these the

[1] Including the town of Nándod, there were, in 1855, 550 Rájpipla villages. Of these four, Avidha with 735 houses, Pánetha with 600, Bhálod with 500, and Jhaghadia with 300, were places of some size, and in the rich Narbada districts there were from fifteen to twenty large villages. The rest were Bhil hamlets of rarely more than twenty huts, clustered together in the plains but in the hills spread over an area of three or four square miles. There were 23,956 houses and 22,245 enclosures, giving an average of 19·46 houses and 18·70 enclosures, to the square mile, and an average population of 5·01 persons to each house, and 5·39 to each enclosure. Of the houses 1711 inhabited by 8194 persons were of the better, and 22,245 with 111,842 inhabitants of the poorer sort. In 1855, in the richer sub-divisions along the Narbada, the people were chiefly Kanbis, Kolis, Rajputs, and Vániás with only a few Bhils. In the open western districts of Ratanpur and Luna about half the villages had a mixed population of Kanbis, Kolis, Rajputs and Bohorás; the other half were Bhil villages. The population of the hilly tracts was entirely Bhil. The people of the richer Narbada villages differed little from those of other parts of central Gujarát. The Bhils of the hill tracts were of middle size, clean limbed, and muscular, wonderfully active and very clever woodcutters. They were quiet and harmless, patient and easily managed. 'I had 'always thought of a Bhil,' says Mr. Pollexfen, 'as a lawless marauder, but I have 'found them very different. Nothing was ever stolen from my camp, and, in some 'cases, things left behind were found and returned. Their only vice is their fondness 'for liquor. Their religion is a religion of fear. Nearly every hamlet has some hill 'dedicated to its special god, who is duly propitiated with offerings. An epidemic 'is thought to show that the god is angry and to please him, the village site is 'generally changed. Their marriages cost them large sums plunging them in debt to 'money-lenders and liquor-sellers. The Dhánkás found chiefly in the Gora sub-division 'on the Narbada in the north-east seem to be closely allied to the Náikdás.'

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timber is cut and burnt, and the soil, enriched with the ashes and loosened with a pick-axe, yields crops for two years and is then left for some fresh clearing.

Roads.

From Nándod, the capital of the state, a road crossing the Narbada at Chánod, passes north to Broach; a second very difficult, scarcely passable to carts, but much used by Vanjárás and probably leading to Mandlesar, passes east to Sulpán; a third made about 1850, the only cart-road through the northern hills, runs south to join the Khándesh route, and a fourth goes west to Broach. In the south are several lines of traffic, unmade cross country cart tracts from Broach, Anklesvar, Surat, Bodhán, and Mándvi centering at Chitaldár about thirty miles north-east of Mándvi, and then passing east to Kukarmunda eighty-nine miles from Broach and beyond that into Khándesh. Besides these through routes, near the Tápti, timber tracks run into the heart of the hills, used by carts though very steep, narrow and difficult.

Trade.

Along the main route by Kukarmunda passes a heavy through traffic between Gujarát and Khándesh. The carriers and traders are Vanjárás and Chárans. The Vanjárás bring Khándesh grain chiefly wheat, and take tobacco and salt, and as they pass do a little business with the Bhils. Along the same route Chárans pass from Káthiáwár to Khándesh with Cutch alum and Káthiáwár red earth used in dyeing. They take bullocks with them for sale and occasionally do some trading with the Rájpipla Bhils.[1] Of local traffic there are two chief branches, a field produce trade from the rich Narbada districts, and a timber trade from the hilly tracts in the south and east. In the north rice and pulse, *tuver*, are sent in considerable quantities to Broach and wheat is brought back. *Sámbar* hides raw and cured, hemp raw woven and made into tape for cots, *páti*, and turmeric, are exported; and in their stead longcloth, chintz, iron, blankets, sugar, spices and salt are brought back. The trade of these rich northern districts is chiefly in the hands of Nándod Vániás. These men, once revenue contractors, *ijárdárs*, and owning considerable capital, have the cultivators, especially the Bhils, very much in their power. Their money and grain advances are, at harvest time, paid back either in coin or kind with very heavy interest leaving the Bhil nearly destitute. To them also the Kanbis dispose of their grain getting money to pay their rents. Another set of traders are travelling pedlars who early in the fair season come in numbers to the hill districts, bartering with the Bhils, taking rice and pulse and giving cloth, tobacco, molasses, salt, and salt fish. A third set are the liquor-sellers almost all Anklesvar Pársis, who giving liquor and advancing money for rents get large quantities of grain and butter. But the chief trade of the district is in timber especially in teak from the Ságbára and other southern forests. About November, traders come in great numbers. Bringing carts from Broach, Surat, and Anklesvar, and staying in the forests till June, they hire Bhils to fell and strip trees and load them into

[1] Bom. Gov. Sel. XXIII. 318.

carts. On the spot the price of a ready filled cart-load of two to six logs varies from 3*s.* to 4*s.* (Rs. 1½ - 2), the traders having to pay in tolls a further sum of 6*s.* to 8*s.* (Rs. 3 - 4) a cart-load.[1] Besides heavy timber, teak rafters and bamboos at 100 for 2*s.* (Re. 1) are exported in immense quantities. The profits on the timber trade are very great. In Surat and other centres, bamboos sell at ten times the price paid for them in the Rájpipla forests.

Manufactures.

Iron of good quality used to be made at Pardvánia near Ratanpur. In 1855, though the manufacture had for many years been given up, Nándod had still a good name for its knives and swords. In the richer districts the Dheds wove coarse cloth both cotton and linen, and tape for cots, *páti*. At Dumkhal in the east some of the Bhils make catechu, *kátha*, the thickened *kher* tree juice that is eaten with betel-leaves, and others in the richer parts earn a little by plaiting baskets and bamboo matting. On the whole the Rájpipla manufactures are of the rudest and cheapest.

Administration, 1878.

For administrative purposes the lands of the state are distributed over seven sub-divisions, *parganás*, Rájpipla, Nándod, Panetha, Bhálod, Jhaghadia, Rupnagar, and Thava, each under a commandant, *kárdár*, with considerable revenue, police, and magisterial powers.

Sub-divisions.

The seven sub-divisions of the Rájpipla state may be brought under four groups. Four along the Narbada, on the whole rich and well-to-do; one in the west open and rather barren; one in the south a rough wooded upland; and one including the hilly tracts and the half independent sub-divisions of Ságbára on the south-east and of Vádi on the south-west. The four Narbada sub-divisions are, beginning with the east, Nándod, Panetha, Bhálod, and Jhaghadia. Except a small rugged tract on the right bank of the river, Nándod, lying between the hills and the Narbada and watered by the Karjan and other small streams, is the largest and best sub-division of the state. Besides the town of Nándod it has 125 villages, some of them as Mángrol, Poicha, Shera, Jior, Vávri, Sisodra, Oli, Varkhad, Luna, Rundh, Narkhari, and Navágám, are large and flourishing; others, especially the old petty division of Gardeshvar in the east, are little more than Bhil hamlets. Hilly and covered with forests in the east, the centre is rich and well tilled, and the west, formerly known as the Kanthál sub-division, is covered with palmyra trees and much broken by the beds of torrents. West of Nándod, Panetha with forty-six villages is, like Nándod, large and flourishing. The soil is rich, yielding crops of tobacco, cotton, maize, and millet. Among its large well-to-do villages the chief are Panetha, Indor, Velugám, Vávra, and Umarva. The other two sub-divisions, Bhálod with twenty, and Jhaghadia with eighty-one villages, stretch from the south Narbada bank to broken and forest-covered land. Rupnagar, with twenty villages, formerly the Luna sub-division, stretching

[1] There were (1855) chiefly on the main Ságbára road twelve tolls, eleven chief called *jakát*, charging from 1*s.* 6*d.* to 2*s.* (12 *as.* - Re. 1) a cart, and the twelfth a bar, called, charging 1½*d.* (*anna* 1). Payment at one toll carried the cart through the sub-division. But each sub-division had its own toll. Bom. Gov. Sel. XXIII. 316.

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Rá'jpipla. Sub-divisions.

west into the open and flat Broach plain, passes in the east into broken and forest-covered tracts half way between the rich Narbada districts and the wild country to the east and south. East of Jhaghadia and Rupnagar come the Thava Panch Mahálo. Netrang, Rundha, Thava, Bárgáma, and Kukarda, most of them covered with low detached hills. Netrang with forty-eight villages, stretching from Kanthál on the north to the Kim on the south, is in the north hilly and in other parts flat and covered with thick forests. The villages are nothing but small hamlets of Bhil huts with patches of tillage near them. Rundha with twenty-eight villages is almost all taken up by a chain of hills sloping gently to the west and ending in a broad table land. Except a few fields fringing each small Bhil hamlet, most of the country is covered with forest and brushwood. Thava with thirty villages has many small hills. Near the Karjan it is fairly well tilled but does not yield half what it would if properly peopled. Thava, in the time of Akbar, the chief town of the sub-division, and from its ruins evidently once a place of some consequence, is now entirely deserted. Bárgáma to the south-east, with twenty-one villages, is almost entirely covered with low hills that slope north to the Karjan. Except near villages the whole is thick forest. Kukarda to the east with sixteen villages is, except in the east, flat and covered with trees. Tillage is only in patches round the little hamlets. The five 'Hill Districts' Gájargota with thirty-one villages, Rájbara with eighteen, Dumkhal with twelve, and in the south Navágám with seven, and Morjari with twenty are all in the north group of *hills*. The country is throughout wild and inaccessible, a mass of hills and forest with a few scattered Bhil huts. The *thándár* of these districts is stationed at Rájpipla. There remain two half-independent Bhil estates Ságbára in the south-east, and Vádi in the south-west. Ságbára with about twenty villages, about seventeen miles long and eight broad, the only part of the Rewa Kántha that passes as far south as the Tápti, is under the sway of a Bhil chief Dámji Vasáva. Like Ságbára several other small Bhil estates such as Káthi, Bhodával, Gováli, and Chikhli were originally under Rájpipla. But during the time of the Gáikwár's oppression (1786) they would seem to have freed themselves, and in 1817, when British authority was established in Khándesh, they claimed and received protection from the Khándesh political officers.[1] In settling Rájpipla in 1822 Mr. Willoughby established an outpost at Ságbára. But from the chief's influence over the Bhil population, Rájpipla authority has never been more than nominal. The people, almost all Bhils, live chiefly by wood-cutting. Ságbára, the chief's head-quarters, is only a small village of a few grass huts lying under a hill 600 feet high.

Vadi.

Vádi, in the south-west corner of Rájpipla, is a small estate of seven Bhil hamlets, the people almost entirely supported by gathering and selling forest produce. It is at present under direct management and in 1878-79 yielded a revenue of about £453 (Rs. 4530).

[1] How much further east Rájpipla limits formerly stretched appears from Mr. Willoughby's statement (1821) that the eastern limit was 50 miles (33 *kos*) beyond Nándod. The limit is now only 20 miles (13 *kos*).

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RA'JPIPLA. History. *Early Hindu.*

Of ancient Rájpipla history no details have been obtained, and except that Ratanpur may be Ptolemy's mountain of agates, none of its settlements show traces of any great age.[1] Of its two divisions the plain and the hill tracts, it seems probable that the rich lands along the Narbada and the open western districts were included in the domains of the Anhilváda kings, and at the close of the thirteenth century were overrun[2] by Ala-ud-din Khilji's generals (1295-1315). At that time, as appears from an inscription on the image of Rikhavdev in the village of Limodra, the chiefs were Rajputs.[3] Early in the fourteenth century the ruling chief is said to have given his daughter in marriage to Mokhdáji Gohil,[4] the lord of Piram in the Cambay Gulf. In 1347, on the fall of Piram and death of Mokhdáji, his son Samarsi retired to Bhagva in the Olpád sub-division of Surat, and, according to the common story, on the death of his maternal grandfather succeeded to the chiefship of Rájpipla.[5] During the rest of the fourteenth century the Rájpipla chief was left unmolested.

Musalmán Ascendancy, 1390-1720.

The establishment (1390) of a strong Musalmán dynasty in Gujarát put an end to this independence. Defeated and humbled by Sultán Muhammad I. in 1403, and in 1416 foiled in a scheme of revolt,[6] he was, in 1431, attacked by Sultán Ahmad, and his town of Nándod[7] destroyed. Driven from his lands the chief Harising is said to have remained twelve years an outlaw, and then to have been restored to his rights.[8] During the next 150 years the Rájpipla chief is seldom mentioned[9] and would seem to have held a very independent position, serving the state with 3000 horse and 1000 foot,[10] but paying no tribute. At the same time this independent territory

[1] The account given in Arrian's Periplus (about A.D. 247) of the trade routes from Broach to Paithan, *Plithána*, and *Junnar*, *Tagara*, in the Deccan, mentions that the way passes through a great space of wild and desert country, and large mountains in which are leopards, tigers, elephants, vast serpents, hyænas, and baboons. Vincent's Commerce of the Ancients, II. 411. It seems possible as so many of Ptolemy's names are places of pilgrimage that the Sarban (Map X.) on the Mahi just as it leaves the hills, is Sarban on the Narbada.

[2] Mr. Willoughby (1821) states that in 1296 an army was several times sent against Rajpipla, but the Rája being powerful in troops and money it did not prevail against him. They however obtained a footing at Nándod, built a mosque, caused the coin to be read and coined money. Bom. Gov. Sel. XXIII. 264. This does not agree with the account given by Musalmán historians, according to whom the Rája of Rájpipla remained independent till the time of Sultán Muhammad I. (1403). Watson's History, 30.

[3] According to the local story they were Parmárs of the house of Ujain. Bom. Gov. Sel. XXIII. 263.

[4] According to Tod the Gohils first settled at Juna Khedgad on the Luna river, about ten miles from Bhálotra in Márwár. They took it from Khervo, its Bhil chief, and after holding it for about twenty generations were expelled by the Ráthods, at the end of the 12th century. Rájasthán, I. 104.

[5] Bom. Gov. Sel. XXIII. 264. According to the Rájpipla chiefs' genealogical tree, the chiefs stayed at Bhagva during two generations and extended their sway over Ogad and Ankleshvar. But this tree was only lately (about 1850) drawn up, and is said not to be a trustworthy guide. Bom. Gov. Sel. XXIII. 322.

[6] Watson's History, 31.

[7] Briggs' Ferishta, IV. 36.

[8] Rás Mála, 264-267.

[9] The only references that have been traced are homage paid to Sultán Bahádur (1526-1536) when hunting near Nándod, and in the disorders that (1546) followed Sultán Muhammad II.'s attempt to complete its conquest.

[10] Bird's Mirát-i-Ahmadi, 126.

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seems to have been confined to the wilder and more hilly parts of Rájpipla and western Khándesh, Nándod, probably including districts along both sides of the Narbada and south to near the Tápti, being one of the twenty-five districts among which the dominions of the Ahmedabad kings were divided.[1] This arrangement continued after the transfer of Gujarát to the Moghal Emperors. In 1590, according to the Áin-i-Akbari 'Nádaut' with twelve sub-divisions,[2] some to the south and others to the north of the Narbada, was a regular part of the Imperial domain, showing under Todar Mal's survey an area of 270,908 acres (5,41,817 *bighás*), and yielding a yearly revenue of £21,994 (87,97,596 *dáms*). Separate from Nádaut was the Rájpipla state, a hilly country, seventy-five miles by fifty-five, (50 *kos* by 40) and therefore stretching far into western Khándesh, entirely under the management of a Bráhman. The chief whose power was only nominal, was a Gohil who lived sometimes in Rájpipla and sometimes in Ghulva,[3] a place of bad water but rich in honey and rice.[4] The chief had 3000 cavalry and 7000 infantry. It does not seem clear what terms Akbar made with the Rájpipla chief.[5] Neither at the first (1572) nor at the second (1573) settlement is he mentioned. But in 1576 troops had to be stationed at Nándod to keep him in order[6] and in the following years (1583-1592) by three times giving a hiding place to the rebel prince, Muzaffar, the Rájpipla chief must have incurred the Emperor's severe displeasure.[7] According to one account Akbar changed the condition of service into a tribute of £3555 12*s.* (Rs. 35,556).[8] But this seems doubtful both from what is stated in the Áin-i-Akbari and from the fact that in 1609 when a post was established at Rámnagar, the Rájpipla chief furnished a contingent of 1000 men.[9]

[1] Bird's Mirát-i-Ahmadi, 111. One reason why Rájpipla and its chief are so seldom mentioned in Ahmedabad histories may be that they are spoken of under the name of Rája of Pál (Watson, 54, note 1). Pál, probably derived from *pálo*, leaves, and so meaning forest lands, seems to be used pretty generally for the wild hill and forest tracts of eastern Gujarát, and in this Rájpipla may sometimes be included. But the territory of the chief, oftenest mentioned as the Rája of Pál, seems to have been much further north (Watson, 47-49; Bird, 285 and note) and was probably either Báriya, which is still known as Báriya Pál, (Bom. Gov. Sel. XXIII. 151), or some tract near it. According to the Áin-i-Akbari (Gladwin, II. 72), Pál was a territory between Dungarpur and Bánsváda near Meran and Mangrich through which the Mahi ran.

[2] The sub-divisions were, according to Gladwin (II. 239), Amroli, Avdha, Besroy, Badal, Tilkovareh, Tehva, Jemugám, Kyar, Murghedereh, Manden, Nádaut and Nutrung. Of these Amroli is probably the place of the same name in the Sankheda Mehvás; Avdha seems to be Avidha or Arudah, also called Varita (Bom. Gov. Sel. XXIII. 265), another name for Bhálod in the north-west near the Narbada, mentioned (1855) as having a mosque and outpost. (Bom. Gov. Sel. XXIII. 296); Besroy has not been traced; Bedal is perhaps Budával (Bom. Gov. Sel. XXIII. 290); Tilkováreh is Talakváda on the Narbada; Tevha is Thava, one of the southern sub-divisions, 'the town deserted but with ruins'; Jemugám is Jámbugám, another name for Luna in the west (Bom. Gov. Sel. XXIII. 296). Neither Kyar nor Murghedhere has been identified; Mánden is perhaps Mándal in Vaaráv; Nadaut is Nándod; and Nutrung is Netrang in the south of Ratanpur.

[3] Ghulva is probably Gováli near Ságbára on the high road to Khándesh, not the Gováli in the west on the Narbada. Bom. Gov. Sel. XXIII. 325.

[4] Gladwin's Áin-i-Akbari, II. 73.

[5] At the time of Akbar's settlement Jayasing was the chief of Rájpipla. Rás Mála, 299.

[6] Bird's Mirát-i-Ahmadi, 343.

[7] Bird's Mirát-i-Ahmadi, 353-375; Blochmann, 335; Watson, 64, 65.

[8] Bom. Gov. Sel. XXIII. 265.

[9] Watson's History, 68.

During the rest of the seventeenth century, either by service or by the occasional payment of tribute, the chief continued to acknowledge his dependence.

As late as 1715 mention is made of the grant of the district of Nándod to Haidar Kuli Khán.[1] Between this date and 1754 the Rájpipla chief seems to have recovered from the Moghals almost the whole of the Nándod district. In this attempt to increase his power he found a dangerous rival in Piláji Gáikwár, who, in 1723, from his castle at Songad, overran south Gujarát and built several forts within Rájpipla limits.[2] Later on, in 1763, the Peshwa allowed Dámáji Gáikwár, whose share of Gujarát yielded less than had been expected, to add to his revenues by annexing small Rajput estates and by levying tribute on the larger chiefs. With this object he advanced against Rájpipla whose chief Ráising was only a boy of seven, and forced him to give up one-half of the four rich sub-divisions, of Nándod, Bhálod, Variti, and Gováli. Shortly after, Dámáji, on receiving the chief's niece in marriage, agreed, instead of a share in the four sub-divisions, to take a yearly money payment of £4000 (Rs. 40,000), keeping at the same time three or four villages near the Narbada and building a mud fort in each of the four sub-divisions.[3] Matters remained on this footing till, in 1781, Ráising's minister intriguing with the Baroda Court, Fatehsing Gáikwár with an armed force advanced to Nándod and raised the tribute to £4900 (Rs. 49,000). In spite of these exactions Rájpipla was at this time prosperous. With moderate land rates and cesses the average yearly revenue was £34,558 (Rs. 3,45,580).[4] A strong chain of posts with an average strength of about 50 horse and 230 foot kept order over the whole country. Of the posts one of the chief was at Ságbára to protect the Khándesh trade route, along which passed so considerable a traffic that the dues yielded a yearly revenue of from £4000 to £5000 (Rs. 40,000 - 50,000).[5]

In 1786 Ráising was succeeded by his brother Ajabsing an imbecile prince, whose feeble rule of over seventeen years (1786-1803) was most disastrous to Rájpipla. Taking advantage of Ajabsing's weakness the Gáikwár, on Ráising's death (1786), raised the tribute to £1500 (Rs. 15,000) to be paid every second year, and again in 1793 increased the amount to £7800 (Rs. 78,000). At the same time Umed Vasáva, the Bhil chief of Ságbára revolted, and with the aid of a large body of Arab and Sindian mercenaries[6] held five of the hill districts, and stopping all traffic along the Khándesh route reduced Rájpipla revenues from about £34,558 to £25,940. Quarrelling with his father, Rámsing the son of Ajabsing retired to the petty state of Mándva to the north of the Narbada. Helped by the chief he raised some troops and attacked Rájpipla, but was defeated and forced to fly to Mándva. Here he married the chief's daughter,

[1] Watson's History, 91.
[2] Watson's History, 97.
[3] Bom. Gov. Sel. XXIII. 265.
[4] Bom. Gov. Sel. XXIII. 280.
[5] Bom. Gov. Sel. XXIII. 723.
[6] Bom. Gov. Sel. XXIII. 281, 273.

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and afterwards returning to Rájpipla on a promise of pardon, was seized and imprisoned, and Narsing his younger brother was named as the heir. On Ajabsing's death in 1803, the troops, refusing to accept the younger brother, raised Rámsing to the chiefship. On succeeding to power Rámsing gave himself up to debauchery, and, seldom free from the effects of intoxicating drugs, left to his minister the whole management of the state. Taking advantage of his weakness the Gáikwár in 1805 sent a force to Rájpipla, extorted a succession fee, *nazarána*, of £15,000 (Rs. 1,50,000), and raised the tribute to £9600 (Rs. 96,000), adding shortly afterwards a further yearly demand of £400 (Rs. 4000). In 1810 the Gáikwár, with the consent of the British Government, deposed Rámsing, choosing as his successor Pratápsing, Rámsing's supposed child by the Mándva chief's daughter.[1] This succession Narsing, Rámsing's brother, refused to accept, declaring that Pratápsing was not Rámsing's son, but was the child of a poor Mándva Rajput, passed off as her son by Rámsing's wife. In the same year (1810) Rámsing died, and Narsing began to plunder the country. Disorder continued till, in 1813, a six months' truce was followed by the despatch to Rájpipla of a large Gáikwár force and the conclusion of an agreement, under which, leaving the management of the state in the Gáikwár's hands, Pratápsing and Narsing promised to keep the peace for two years and then submit their claims to arbitration.

British Supervision, 1820-1879.

The Gáikwár, once in possession, made no haste to settle the rival claims, and four years passed before even a preliminary inquiry was made. For this reason and as the Gáikwár's officers had entirely failed to establish order, the British Government determined to take upon itself the settlement of the disputed succession. It was at first proposed that the arbitrators should be the Rája of Chhota Udepur and other Rewa Kántha chiefs. But as all the men of this class were under the influence of the Gáikwár, and as the Gáikwár was pledged to uphold Pratápsing's claim, the settlement of the question was placed (9th June 1820) in the hands of Mr. Willoughby the assistant resident. After very full inquiry Mr. Willoughby decided (20th February 1821) that Pratápsing was a spurious child and that Narsing was the rightful claimant, and this, with some hesitation the Gáikwár admitted. The British Government then assumed the management of Rájpipla, the Gáikwár handing over all control on the same terms as he had in 1820 given up the supervision of the tributary states in Káthiáwár and the Mahi Kántha.[2] As Narsing was blind his son Verisálji, a youth of thirteen was appointed ruler, and on November 15th was installed by Mr. Willoughby in the Rájpipla fort.[3] In October 1821 he entered into an engagement binding himself and his successors to act in conformity with the advice of the British Government.[4]

[1] Aitchison's Treaties (1876), IV. 265, 266, XCVIII. The Bombay Government agreed to guarantee this arrangement, but on account of the death of Rámsing the guarantee was not actually affixed to the *sanad*.
[2] Bom. Gov. Sel. XXIII. 501-503.
[3] Aitchison's Treaties (1876), IV. 267, C.
[4] Aitchison's Treaties (1876), IV. 267, XCIX.

The seven years of the Gáikwár's management had been very disastrous. The most glaring crimes went unpunished; the hilly tracts continued waste; no effort had been made to open the Ságbára line of traffic; and the revenue, realized entirely from the rich northern districts had, though with rates raised from 6*s.* to £2 and from £1 4*s.* to £5 an acre (Rs. 3-20, and Rs. 12-50 a *kumbha*), fallen from £25,016 to £23,796 (Rs. 2,50,160 - 2,37,960).[1] The resources of the country were almost exhausted. The towns and villages were mostly in ruins, the lands untilled, and the people fled. Those who remained were sunk in debt, their lands mortgaged to money-lenders. 'From every side rose the voice of misery.'[2] The look-out for the next season was most gloomy. Though the 1820 collections had fallen short of £24,000 (Rs. 2,40,000)[3] the contractor had for 1821 engaged to pay a sum of £29,000 (Rs. 2,90,000). Scared by the contractor's efforts to make good this amount, many of the chief men of each Nándod village had run away, placing large *bábul* branches in front of their doors, in token that till better times came they would not return.[4]

State of the Country, 1820.

The British Government interfered in Rájpipla affairs to ensure that the Gáikwár's dues were properly paid and that order was established. To gain these objects the British Government had to assume entire control over the state finances, and to undertake the task of reclaiming the wild hill tribes. The first step taken was to obtain from the chief a written agreement (26th November 1823) to limit his expenses; to adopt any plan proposed by the Baroda Resident for meeting the Gáikwár's debt and tribute demands; to pay any British troops that might be wanted to keep the peace in Rájpipla; to prevent or make good losses caused by Rájpipla robbers; to harbour no breakers of the public peace; to refer disputes for settlement to the British Government; to protect travellers; to make his people accept the British settlement of their *girás* claims in the Broach and Surat districts; and to comply with any arrangements the British Government might propose for the regulation of the opium trade.[5] To fix the next year's revenue demand a return for ten years 1796 to 1800, and 1816 to 1820, was drawn up and the average £22,928 (Rs. 2,29,280) taken.[6] Of this not more than £19,500 (Rs. 1,95,000) were realized. The failure was due to a most disastrous flood that in September 1821 swept away entire villages from the banks of the Narbada, destroyed all the early

Settlement, 1821.

[1] Bom. Gov. Sel. XXIII. 280.
[2] Bom. Gov. Sel. XXIII. 269. In Ratanpur of 64 villages in only 23 did any organization remain, and in them only about ¼th of the land was tilled (p. 540); in Gora of 27 Government villages 11 were deserted (p. 541); and in the hill districts six of the sixteen sub-divisions were entirely waste (p. 542).
[3] In the time of Ráising (1776-1785) with rents of from 6*s.* to £1 4*s.* an acre (Rs. 3-12 a *kumbha*) the revenue was as much as £35,000 to £40,000 (Rs. 3,50,000 - 4,00,000); in 1820 the revenue was less than £24,000 (Rs. 2,40,000) though the rates had been raised from £2 to £5 an acre (Rs. 20-50 a *kumbha*). Bom. Gov. Sel. XXIII. 276.
[4] Bom. Gov. Sel. XXIII. 276.
[5] Mr. Willoughby, 29th March 1823. Bom. Gov. Sel. XXIII. 609-617. Aitchison's Treaties (1876), IV. 268-270, CI.
[6] Bom. Gov. Sel. XXIII. 532-587.

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crops over an area from four to eight miles broad, carried off acres of the best land, and ruined large tracts by covering the soil several feet deep with sand and gravel.[1] So great was the damage that under the former systems the probable revenue for the next year would not have been more than £10,000 (Rs. 1,00,000). Under these circumstances it was arranged that the seven rich sub-divisions should for seven years be leased to men of capital, who, in the hope of large future gains, would be willing to pay for the first year more than they actually recovered. Care was taken to choose men of good position, to offer them every inducement to favour immigration and bring waste lands under tillage, and, by keeping the police in the chief's hands and making the contractor engage not to levy more than customary rates, to save the cultivators from ill usage.[2]

Gáikwár's Demands.

A sufficient revenue secured, it was decided (20th February 1823) to fix the Gáikwár's tribute at a yearly sum of £5672 (Baroda Rs. 65,000).[3] To settle the Gáikwár's debt was a much harder task. The amount originally claimed, no less than £217,624 12*s.* (Rs. 21,76,246), proved on examination to include upwards of twenty-four per cent interest and an unjust item of £30,000 (Rs. 3,00,000). With very little demur the Gáikwár lowered his claim to £92,002 (Rs. 9,20,020). Even then there were many unjust and overcharged items, and, as it was hopeless to expect the Rájpipla state to pay such a sum, the Gáikwár agreed, on condition that as much as possible should be paid in ready money and the rest in yearly instalments, to reduce the whole claim to £80,000 (Rs. 8,00,000). Of the £80,000 a sum of £14,033 (Rs. 1,40,330) was disputed by the chief who asserted that the Gáikwár's managers had recovered it when Rájpipla was in their hands. The whole admitted debt was thus reduced to about £65,967 (Rs. 6,59,670). Of this in the first year by borrowing £24,402 (Rs. 2,44,020)[4] the sum of £40,569 (Rs. 4,05,690) was paid, leaving £25,398 (Rs. 2,53,980) outstanding. It was estimated that in the next six years the new loan would be discharged and a surplus remain to clear off the rest of the Gáikwár debt.[5] Of the £14,033 in dispute between the Rájpipla chief and the Gáikwár it was afterwards settled that one-half should be admitted. In 1825 all claims were finally adjusted and it was arranged that the balance due to the Gáikwár should be paid in the eight years ending 1833-34.

[1] Assistant in charge to Government, 3rd July 1823. Bom. Gov. Sel. XXIII. 587,588. Details are given in a letter to Government dated 30th November 1822.

[2] Mr. Willoughby to Government, 20th Feb. 1823, and other correspondence ending with Government letter, 15th March 1823. Bom. Gov. Sel. XXIII. 587-605.

[3] Of the installation Mr. Willoughby gives these details. After a few religious ceremonies two Kotláh Bhils, supposed to be the descendants of former rulers, repeating a blessing and performing the rite of *chándla*, or brow marking, took the young chief in their arms and, stepping on a platform about three feet high, seated him on the state cushion amidst acclamations and distributions of sugar. Letter of 19th Nov. 1821. Bom. Gov. Sel. XXIII. 507.

[4] Of £24,402, £22,500 were, under British guarantee, raised from Baroda bankers, and £1902 were borrowed from the Rájpipla state banker, *potdár*. Bom. Gov. Sel. XXIII. 623.

[5] Mr. Willoughby to Government, 21st June 1823. Bom. Gov. Sel. XXIII. 621-628.

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The second great object of British interference was by some conciliatory settlement to change the disorderly Bhils into peaceable and industrious subjects.[1] Mr. Willoughby's inquiries showed that in Ráising's time (1763-1785) before disorder had spread, the Bhils were kept quiet by the establishment all over their districts of strong military posts. Misbehaviour on the part of the Bhils was always severely punished. If a whole village was in fault it was generally attacked and burnt to the ground, and its people of both sexes and every age put to the sword. For Bhils guilty of treason or other heinous crimes the punishment was death by impaling, by burning over a slow fire, by blowing from a gun, and by beheading. Lighter offences were punished by maiming, flogging, imprisonment, or fine. Suspected persons generally confessed choosing punishment rather than face a trial by ordeal. Some of the more powerful Bhil chiefs, on condition of service, held their villages free from any payment, except a small house tax. Again the head, *vasáva*, of a Bhil village, on condition of feeding Government officers when on duty, held under the name of *valtar*, as much rent-free land as his household could till. The village head had also the right to levy a small cess, *kunti*, on every merchant halting for a night in his village.[2]

In 1821 Mr. Willoughby's inquiries into the state of the Bhils led him to divide them into two classes, the quiet Bhil of the plain and the unruly hill Bhil. Quiet Bhils were found in Gora, Gardeshvar, and Kanthál in the north-east; in Ratanpur and Jhabugám in the west, and in parts of the southern sub-divisions. They were orderly and obedient husbandmen, paying rents either by a bullock or field tool cess.[3] In districts held by Bhils of this class it would, in Mr. Willoughby's opinion, be enough to see that their rights were respected and that they were in no way oppressed; that posts were established strong enough promptly to put down disturbance; that over the whole district, each settlement should, for its good behaviour, furnish the security of its two neighbouring villages; and that the chief Bhil of the sub-division should stand surety for all the villages under him.[4] The hill Bhils could be managed only by strong military posts at Ságbára, Rhocha, and Rájpipla. The districts were too thinly peopled and the Bhils too unruly to be able to give any useful security.[5]

Dependent Chiefs.

Besides general measures for quieting the Bhils, special steps had to be taken to bring to order certain chiefs who were either in open revolt or who claimed a half independence. Of these the most important were Kuvar Vasáva of Ságbára in the south-east,

[1] Resident of Baroda, 28th October 1821. Bom. Gov. Sel. XXIII. 701.
[2] Bom. Gov. Sel. XXIII. 726,727.
[3] The rates for every pair of bullocks varied from 16*s.* to £1 12*s.* (Rs. 8-16), taken half in money, half in rice; the rates on tools were for a hatchet, *kuhvádi*, 5*s.* (Rs. 2½); for a pickaxe, *kodáli*, 5*s.* (Rs. 2½), and 2*s.* 4*d.* (Rs. 1-2-8) on a sickle, *dátardi*. Bom. Gov. Sel. XXIII. 743,744.
[4] Bom. Gov. Sel. XXIII. 728.
[5] Bom. Gov. Sel. XXIII. 730.

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Ráising of Rhocha in the south-west, and Báji Dáima of Talakváda to the north of the Narbada. On the 26th January 1822 Kuvar Vasáva came and presented himself at Mr. Willoughby's camp. This man, about twenty-six years of age, above the common order of his tribe, and able to write a tolerable hand,[1] was the son of the Umed Vasáva mentioned above, who, during the rule of Ajabsing (1786-1803), going into rebellion, raised a large force of Sindian and other mercenaries, and, till he was assassinated, kept his hold over five of the hill districts. Before giving himself up in 1822, Kuvar Vasáva had for some time been quiet, but he was believed to be planning fresh raids, and had still about eighty men under him, half of them Bhils and the rest Sindians and Arabs.[2] On a promise of pardon and of a settlement of his claims, Kuvar agreed to live quietly in Ságbára as a Rájpipla subject; to pay customary dues; to obey the orders of the Government commandants; to give up lands to which he had no right; to refer disputes and claims to the settlement of Government; to be responsible for robberies in which he was proved to have had a share; to seize or give information of any bad characters that might hide in his territories; and to entertain no foreign troops. On Kuvar's completing this agreement, it was arranged that the head of his Sindi troops and twenty-five of the men should be employed by the Rájpipla chief; that a monthly grant of £12 10s. (Rs. 125) should be given to Kuvar's brother, if with twelve Bhils he came and settled in Nándod; and that a post of forty horse and eighty foot should be established at Ságbára.[3] Of greater power, though much less given to open disorder than the Ságbára Kuvar, was his father-in-law Ráising of Rhocha, a chief about fifty years old, very difficult to deal with, fawning and crafty, with 'sweet water in his mouth and black blood in his heart'. Ráising who was said to be very rich[4] had in his service upwards of fifty men; and though not in outlawry, refused for long to come to the Political Agent's camp. At last he came in, gave up all his troops except eight, and offered security for his good behaviour. The third chief was a Molesalám freebooter Báji Dáima who, with two other outlaws, Násir Khán and Umed Khán and troops of Dhánkás 'a cruel and bloodthirsty tribe' of Bhils,[5] living at Talakváda on the Narbada, had, as the price of abstaining from plunder, extorted sums of money from many villages in the eastern Narbada districts.[6]

[1] Bom. Gov. Sel. XXIII. 714.

[2] Bom. Gov. Sel. XXIII. 712.

[3] Bom. Gov. Sel. XXIII. 712.

[4] Bom. Gov. Sel. XXIII. 736. The origin of Ráising's wealth is said to have been in 1809 when, on condition of giving them an asylum in one of his villages, he was paid a large share of the plunder by Bohorás who were in hiding after the disturbance at Mándvi. He afterwards, on a promise that no inquiry should be made about the plunder, gave up the Bohorás, enriching himself, it was said, by about £10,000 (Rs. 1,00,000).

[5] Dhánka would seem to be another name for Náikda.

[6] Bom. Gov. Sel. XXIII, 267. Gora (January 1822) was very distressed, many of its villages being in the entire possession of, and the whole greatly harassed by, the Talakváda Mehvásis (p. 541). Inquiry afterwards showed that Báji had a claim on some of the villages to which he had advanced money (p. 745).

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In November 1823 Mr. Willoughby was sent to make a settlement with Báji Dáima and the two other Talakváda outlaws. Helped by the ruggedness of their country, and encouraged by former successes against Baroda troops, these chiefs refused to surrender. Very active steps were taken to bring them to order, the supplies were cut off; a Bhil chief was hired to track them; and a reward was offered to any one who would seize them; at the same time they were told through a Bhát that if they surrendered, their lives would be spared and their claims settled. Of the three chiefs, Násir Khán was the first to come in (December 1823). He was followed after about eight months (7th July 1824) by Umed Khán, and he about a month later by Báji Dáima.[1] On surrendering, the chiefs agreed to behave as peaceable subjects, to pay revenue, to accept the Government settlement of their claims, to harbour no outlaws, to remain in Baroda for five years, and to give security for their good behaviour.[2] Two other Bhil chiefs Kuvar Jiva and Kália Chamár from the Khándesh frontier are mentioned as coming in (January 1824), and signing agreements for good behaviour.[3] Between 1821 and 1827, though the Political Agent exercised only a general supervision, Rájpipla had much improved.[4] Order was kept and from Broach and Baroda complaints of Rájpipla raids had ceased.[5] The country was on the whole well and mildly managed, and the revenues, in spite of one year of flood and two of drought, had, during the five years ending 1827, risen from £15,661 to £25,948.[6]

Order Restored, 1823.

For four years after 1827, British supervision was relaxed and the management of the finances left to the chief and his minister. The result was a drop in the revenue from £25,948 to £17,636 2*s.* (Rs. 2,59,480 - 1,76,361). An inquiry into the cause of this decrease showed that large amounts had been embezzled. On this Government had again to interfere, and letting out the districts in farm for seven years realized an average revenue of £22,463 6*s.* (Rs. 2,24,633). At the close of this farm, the entire management of the finances was again handed over to the chief, and again the revenue returns fell, the average of the nine years ending 1848-49 being only £20,659 (Rs. 2,06,590). An inquiry showed that the actual revenue was considerably greater than that entered in the state accounts. Pressure was put on the chief to settle the claims for which the British Government had given its guarantee. And in 1850, when this was done, Government finally withdrew its supervision. In 1852 an engagement was mediated by the British Government between the Gáikwár and the Rája of Rájpipla, by which some old disputes were

Mismanagement, 1827-1851.

[1] Bom. Gov. Sel. XXIII. 771.
[2] Bom. Gov. Sel. XXIII. 747.
[3] Bom. Gov. Sel. XXIII. 775.
[4] Crimes though still committed were much less general and much surer of detection, and daily over the whole district large numbers of people were flocking back. Bom. Gov. Sel. XXIII. 730, 731.
[5] In 1825 Mr. Romer the Agent to the Governor in Surat complained that the Mándvi chief had suffered much from Rájpipla robbers. But the people who were to blame would seem to have been the Vasrávi Bhils. Bom. Gov. Sel. XXIII. 780.
[6] The details were: 1823, £15,661; 1824, £19,915; 1825, 19,986; 1826, £24,336; and 1827, £25,948. Bom. Gov. Sel. XXIII. 843.

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RA'JPIPLA. History.

settled by the transfer of certain villages in which both governments had shares to the Gáikwár and the Rája respectively, and the admission of the right of the Rája of Rájpipla to collect certain customs on payment of £1165 (Baroda Rs. 13,351) yearly.[1]

A few years later at the time of survey (1852-1855), the district, though backward, thinly peopled, and suffering from an ill-managed system of revenue leases, was much richer and more prosperous than fifty years before.[2] Order was well established and cases of crime were few. Most of the Bhils were quiet and well behaved.[3] Nándod had become a prosperous town of 20,000 inhabitants, with well built high houses, a manufacture and export of great numbers of quaintly shaped well tempered knives, and a considerable trade chiefly in forest produce, honey, bees' wax, *sámbar* hides, and bamboos.[4] The hill tracts in the centre and east were still covered with thick forest and had very few people and very little cultivation,[5] and the southern and south-western districts had still large forest tracts broken by patches of tillage. But near the Kim the land was well tilled, and all along the Narbada it was rich and prosperous.

Mutinies, 1857.

About the middle of August 1857, the chief prayed the Government to help him, stating that he had found a certain Syed Morád Ali tampering with his troops and trying to organize a disturbance in Nándod. On receipt of this message (August 17) Mr. Rogers, the Collector of Broach, taking with him 200 men of the 1st Grenadiers and a detachment of 50 Europeans from the 83rd Queen's, then detained at Broach by stress of weather, started for Nándod. Hearing of their approach Morád Ali fled, and the risk of an outbreak was at an end. A detachment of 200 men was left at Nándod, and till the mutinies were over Rájpipla gave no further cause for uneasiness. On the 20th January 1859, Government decided that Rájpipla should pay a yearly sum of £2000 (Rs. 20,000) towards the maintenance of this force called the Gujarát Bhil Corps. This was subsequently converted into a police corps, and as no part of it was employed in Rájpipla, the Rája on the 1st May 1865 was freed from any demand on its account. If however the troops are employed in Rájpipla, the chief is liable to such contribution as Government may think fit and reasonable.[6]

Ságbára Troubles, 1859.

In 1859 Kuvar Vasáva of Ságbára, who had been blind for some years, died, leaving two sons Lashkário who had managed the estate and a younger son Dungario. Shortly after, Dámji the son of Dungario, imprisoned his uncle Lashkario and in spite of the orders of the chief and of the Political Agent, declared himself head of the clan. He held his position till in 1860 troops were sent against him

[1] Aitchison's Treaties (1876) IV. 270-273, CII.

[2] The leaseholders had in some cases been guilty of so great an extortion that the people had deserted their villages. In consequence of this the chief refused to renew the leases, and, when they fell in, managed the villages through his own officers. Bom. Gov. Sel. XXIII. 300-313.

[3] Bom. Gov. Sel. XXIII. 320,321.

[4] Bom. Gov. Sel. XXIII. 313.

[5] Bom. Gov. Sel. XXIII. 302.

[6] Aitchison's Treaties (1876), IV. 253.

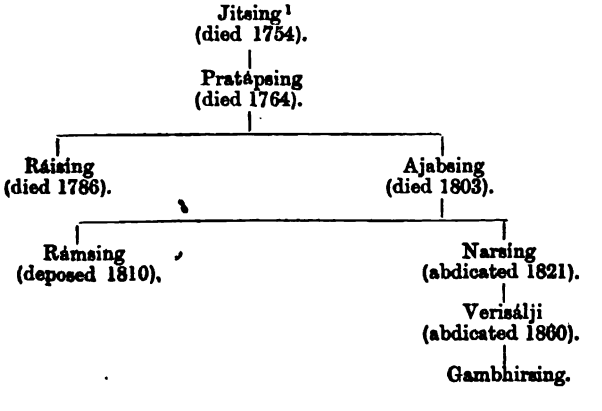
and he gave himself up to the Khándesh Bhil Agent. After this Lashkario formally resigned the chiefship, and the heads of the neighbouring clans agreed in choosing Dámji. The relations between Dámji and the Rájpipla chief then came under discussion. In the end it was settled that, while admitting that the Rájpipla chief was his superior and had the right to levy customs, Dámji should have the revenue and police management of his estate. The neighbouring Bhil chiefs became answerable for Dámji's good behaviour, and matters have since gone smoothly. In 1860, with the permission of Government, Verisálji abdicated and his only son Gambhirsingji, the present ruling chief, was on the 17th November duly installed by the Political Agent. Though he had nominally retired, Verisálji as his son's minister, kept in his own hands all the power of the state. Gambhirsingji, as he grew up, chafed against this arrangement, and ill feeling rose to such a pitch, that in 1867 Government had to interfere. Verisálji was forced to forego all interference in state affairs and in the following year died.

Ságbára Troubles, 1859.

On the 16th June 1871 a slight disturbance broke out in the Bhil district of Vádi in the south-west of Rájpipla. Umed, the chief of Vádi, some time before his death entrusted the estate to Narsai, one of his younger sons. On Umed's death, his eldest son Kágu claimed the chiefship; and as the dispute threatened to become serious and the Rájpipla chief was unable to settle it, the Political Agent interfered, taking the estate under his direct supervision. Shortly after, Narsai the younger claimant, at the head of an armed force, made a sudden night attack on his brother's house and the Government officer in charge. He was ultimately seized and sentenced to a long term of imprisonment, and the estate is still under the control of the British Government.

Vádi Disturbance, 1871.

The following table shows the chief members of the Rájpipla family for the last century:



[1] The family bards make Jitsing the forty-first descendant of Shálivâhan. Their order is: Shálivâhan; Narvâhan; Hans; Ajaypál; Anangpál; Sursen; Somsáhel; Premdehji; Cháchak Dev; Sonpá; Kuverpál; Prithiráj; Pratáppál; Dehpál; Mokhda Gohel; Arjunsháyji; Bhánsinji; Gemalsingji; Vijaypálji; Rámsáhejí; Prithirájji; Dipáji; Karanbáji; Habheráj; Sujansingji; Bheravsingji; Prithirajji; Dipsingji; Durgsáhejí; Mohrájji; Ráyasalji; Chandrasen; Gambhirsingji; Sabheráji; Jaysingji; Mulrájji; Surmalji; Udekaranji; Chandrabáji Chatrasálji; Mota Verisálji; and Jitsingji.

The Rája of Rájpipla is one of the chiefs who in 1862 received a patent, *sanad*, allowing adoption. He is the only Rewa Kántha chief with first class jurisdiction, that is with power to try for capital offences all persons but British subjects. He is entitled to a salute of eleven guns and to a native guard of honour of inferior strength. The present chief, Gambhirsingji, born in 1846, is now (1879) in his 34th year. Though opposed to change he has of late years considerably improved his police; he has built schools, a dispensary, and a jail, and is now spending £20,000 (Rs. 2,00,000) on a road from Nándod 34½ miles to Anklesvar station.

CHHOTA UDEPUR.

Chhota Udepur, in point of size the second of the Rewa Kántha states, lies between north latitude 22° 2′ and 22° 32′, and east longitude 73° 47′ and 74° 20,′ and has a total area of 820 square miles, a population of 62,913 souls or 76·72 to the square mile, and, for the five years ending 1878, an average yearly revenue of £25,000 (Rs. 2,50,000).

Boundaries.

It is bounded on the north by the Báriya state, on the east by Ali Rájpur in Central India, on the south by the Sankheda Mehvás estates of the Rewa Kántha, and on the west by Baroda.

Aspect.

The district is irregular in shape and for the most part covered with hills and forests.

Rivers.

The principal rivers are the Or or Orsang, which, flowing through the lands of Sursi, Jetpur, Jhabugám, and Ráj Vásna, by the towns of Udepur and Jhabugám, joins the Narbada between Chánod and Karnáli; the Heran, flowing through the Pánvad sub-division, and joining the Or in the Gáikwár's territory to the west of the Sankheda Mehvás; and the Narbada, which forms for about fifteen miles the south-eastern boundary of the state. Besides these there are the Bhálaj, flowing through Tejgad, and Jetpur, and joining the Or; the Ani flowing through Tejgad; the Bámni through Pánvad; the Kara through Kavánt, and the Boch through Ráj Vásna.

Hills.

Most of Chhota Udepur is covered with hills. In Tejgad near the centre along the Or valley, though rugged in outline, they are of no great height. In the south-east a range of hills runs north-east and south-west through Pánvad, and further south towards the Narbada, the whole of Kavánt is covered with high rugged hills. At the back of Karáli, noticeable for miles round, a flat-topped trap ridge stretching east and west for four miles, rises at its western end into two sharply marked peaks. Its top, a broad table-land, yields crops of millet and pulse. In Targol, in the north-west about ten miles south-east of Pávágad, rises the Jhund hill, once a favourite place of refuge for outlaws, and still, from the thickness of its woods, most difficult of approach.

Climate.

During the greater part of the year the climate is damp, unhealthy, and feverish.

Crops.

Grain, pulse, and timber, are the chief produce of the state. The principal articles of traffic are timber and the flowers of the *mahuda* tree, Bassia latifolia.

The 1872 census showed a population of 62,913 souls, or 76·72 to the square mile. Of the whole number, 61,381 or 97·56 per cent were Hindus, 1515 or 2·41 per cent Musalmáns, and 17 Pársis. Of the Hindus 276 were classed as Bráhmans; 2407 as Kshatris, Rajputs; 1086 as Vaishas, traders and merchants; 2974 as Shudras, cultivators, craftsmen, labourers, and depressed classes; and 54,638 unsettled classes including 37,682 Kolis, 1978 Bhils, 9594 Dhánkás, 5377 Náikdás, and 7 Dumdás. Of 61,381 the total Hindu population, six were Vir Vaishnavs, 2675 Rámánujs, 733 Vallabhácháris, and 340 Kabirpanthis; 506 were Shaivs, 33 ascetics, and 57,088 unsectarian Hindus. Of the Musalmáns 21 were Syeds, 281 Shaikhs, 79 Patháns, 65 Bohorás, 50 Arabs, 191 Makránis, and 828 were entered as 'Others'. Of the whole number 1460 were Sunnis and 55 Shiás. Of the Pársis 13 were Shahansháis and 4 Kadmis. The number of villages was 530 or 0·64 to the square mile; the average village population 118·70 souls. Of the whole number, 465 villages had less than 200 inhabitants; 57 had from 200 to 500; 4 from 500 to 1000; 3 from 1000 to 2000; and one, the town of Udepur, between 2000 and 3000. There were 14,506 houses, or, an average of 17·69 houses to the square mile, and 4·33 persons to each house. Of the total number of houses, 184 inhabited by 867 persons were of the better, and 14,322 with 62,046 inhabitants, of the poorer, sort.

Sub-divisio

Chhota Udepur contains ten sub-divisions, *parganás*, Sursi or Dor, Tejgad, Kadvál, Jetpur, Jhabugám, Pánvad, Kaváṇt, Karáli, Ráj Vásna, and Targol. Sursi or Dor in the extreme north-east with thirty-three villages, formerly belonged to Ali Rájpur, but was mortgaged, in 1807, to the Rája of Chhota Udepur for £10,584 8*s.* (Rs. 1,05,844), and has ever since remained in his possession. The Ali Rájpur chief has more than once attempted to recover the property through the mediation of Government. But the Government of India have settled that these villages must remain with the state of Udepur, till the whole sum for which they were mortgaged together with interest is paid. As interest has been running since the beginning of the century, there is little chance that such a payment will ever be made. The Ali Rájpur boundary has been marked off, and Sursi is now practically part of Chhota Udepur. Its people are almost all Bhils and Kolis, and except near the hamlets, the country is waste and covered with forests. The chief crops are, in the rainy season, maize the staple, a little rice, and the coarser grains *banti*, *bávta*, *kodra*, and *jhábi*; and in the cold weather, grain and wheat. The tillage is rude and careless. West of Sursi, Tejgad, with seventy-seven villages including Udepur the capital of the state, has the Báriya hills on the north, Sursi on the east, the river Orsang on the south, and Jetpur and Kadvál on the west. Like Sursi, the country is hilly and wooded, with scattered hamlets and patches of tillage. The population, crops, and style of tillage are much the same as those of Sursi. Palm trees both cocoanut and wild date, found all over Chhota Udepur, are commonest in Tejgad. They do much to lower the state of the Bhils, who having a right to the juice, when the sap begins to rise, camp under

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CHHOTA UDEPUR. Sub-divisions.

one of the trees and by the help of a small store of maize flour, men, women, and children, live on the fermented juice. In the north-west corner of the state, KADVA'L, with sixteen villages, wild and beautiful with hills and forests, is very backward. South of Kadvál and west of Tejgad, JETPUR, with seventy-six villages, has some of the best land in the state. Open, but thickly dotted with wild date trees, the soil is light and with thriftier less unskilled peasants would yield rich crops. At present the people and chief products differ little from those of Sursi. PA'NVAD, to the south-east of Tejgad, with eighty-five villages, is a rich well-watered tract crossed from north-east to south-west by a range of hills. Water is near the surface, and the soil is rich. In the rains, millet the staple, and rice grow well; and in the cold weather there are luxuriant crops of wheat and gram. Cotton, if its cultivation was fostered, would flourish. South of Pánvad are the fifty-four villages of KAVA'NT. The country, crossed from north to south by a well planned road, is hilly throughout, and in the south is wild and rugged. The people and tillage are very backward. In patches near hamlets, Indian corn and millet are grown in the rains, and wheat and barley in the cold weather. This sub-division contains two places of some interest, Hámph a place of pilgrimage on the Narbada (see p. 161), and three or four miles south of Kavánt, Mohan, an old capital of the Chhota Udepur chiefs. West of Pánvad, the thirty-eight villages of KARA'LI, in the north, open and with good black soil, stretch south into a hilly broken country. Though the crops are much the same as in other parts of Chhota Udepur, and though most of the people are Bhils, an intermixture of Kanbis has done something to better the style of tillage. To the north of Karáli and between it and Jetpur, lie the eight villages of JHABUGA'M, watered by the river Orsang, in soil and products like Karáli. These villages, formerly shared between the Gáikwár and the Udepur chief, were, in 1873, as part of a general settlement of claims, made over to Udepur. To the south of Jhabugám, are the twenty-three villages of RA'J VA'SNA, originally thirty-four, and reduced to their present number, in 1873, when the claims of the Gáikwár and the Udepur chief were settled. This sub-division, level and well supplied with water, and with a loamy soil partly deep black, partly light, is the richest and best tilled portion of the Chhota Udepur state, yielding millet, pulse, gram, rice, cotton, and sugarcane. TARGOL, the last sub-division, a small tract of nine villages, lies to the west of Rájj Vásna, isolated from the rest of Udepur by the small state of Jámbughoda in the Panch Mahals. The country is covered with hills and forest, the people are almost entirely Bhils, and the products little beyond inferior crops of maize, millet, pulse, and such coarser grains as *kodra*, *banti*, and *bávto*.

History.

The Chhota Udepur chiefs claim to belong to the clan of Khichi Chohans, whose head Anhal is said to have been created by Vasishth Muni out of the Agni Kund on mount Ábu. Ajayapál, one of Anhal's successors, founded the city of Ajmir, and another named Mánikrái, settling at Sámbhar, has handed down the title of Sámbhri Ráo or

Lords of Sámbhar. Descended from Mánikrái, the Khichi Chohán first settled in the remote Sind Ságar, a tract extending over about 100 miles (68 *kos*) between the Behut and the Sind, whose capital was Khichpur Pátan. One of the successors of Mánikrái was Bir Bilandev or Dharmagaj, who, in the beginning of the eleventh century, defended Ajmir against Mahmud of Ghazni. His successor Bisaldev or Visaldev, flourished from 1010 to 1074, and was the founder of the town of Visalnagar in north Gujarát. The successors of Visaldev were Sárangdev, Ano, Jepál, Ananddev, Someshvar, and Prithiráj Chohán, the celebrated hero of Chand's great epic the Prithiráj Ráso. After the defeat of Prithiráj, who fell in 1193 fighting against Shaháb-ud-dín Ghori, the Khichis settled in a part of Málwa called after them the Khichi Váda.[1] In 1300 Khichi Hamir, descendant of Prithiráj, distinguished himself by his gallant defence of Ranthámbhor against Ala-ud-din Khilji.[2] After the fall of Ranthámbhor a body of Khichis moved to Gujarát, and there conquered the kingdom of Chámpáner at the foot of Pávágad hill. Here they continued to rule till, in 1484, their city and hill fort were captured by Mahmud Begada (1459 - 1511).[3] Jayasing, the last Chohán Rája of Chámpáner, the Pátái Ráyal of the bards, was killed by Mahmud Begada in 1484. Of his three sons, Ráyasing died during his father's lifetime, Limbáji the second escaped at the fall of Chámpáner, and the third Tejsing was taken prisoner and became a Musalmán.

According to bardic accounts a son of Ráyasing escaping from Chámpáner, settled at Hámph a small out-of-the-way hamlet on the right bank of the Narbada. Left unmolested in this wild country, he and his descendants established claims of tribute over a large tract of east Gujarát, and, later on, in the decay of the authority of the Ahmedabad kings (1540 - 1572), were able to spread their power, and move their head-quarters to Mohan in a richer and less remote part of the country.[4] Commanding the pass into the difficult tracts on the banks of the Narbada, the site was well chosen, and its ruins show that Mohan was once a place of considerable importance.

Along with Rájpipla and Godhra, Muhammadan historians seem to include Mohan, or Áli Mohan, under the name Pál. But at the close of the sixteenth century it was recognized as a separate district. Abul Fazl in the Ain-i-Akbari states that 'to the east of Nandarbár, to the north of Mendo, to the south of Nadowt

[1] Tod's Rájasthán, II. 411, 416.

[2] The fort was not taken without much difficulty. Hamir and all the new Musalmáns or converted Moghals, who were with him, were slain. Tárikh-i-Firoz Sháhi: Elliot, III. 179.

[3] The names of the Chohán rulers of Chámpáner were Rája Shri Rámdev, Shri Chángdev, Shri Cháchingdev, Shri Sonamdev, Shri Pálhansing, Shri Jitkaran, Shri Kampu Rával, Shri Vir Dhaval, Shri Savráj, Shri Rághavdev, Shri Trimbakbhup, Shri Gang Rájeshvar, and Shri Jayasingdev.

[4] According to one account it was Pátái Rával's grandson Prithiráj, according to another account it was Ráyaji, three generations later, who founded Mohan.

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(Nándod) and the west of Chámpáner, was a district ninety miles by sixty (60 by 40 *kos*), with many wild elephants. It was under a Chohán Thákor, whose capital was Ali Mohan (Almydhan), and who had a force of 600 horsemen and 15,000 foot'.[1] In course of time, probably during the decay of Moghal power in the early part of the eighteenth century,[2] the capital was moved twenty miles north to Chhota Udepur on the banks of the Or. The site was well suited for trade, but it was a place of no strength and the chiefs were, before long, forced to pay tribute to the Gáikwár. Báji Rával, who is said to have founded Chhota Udepur, died childless, and was succeeded by his cousin Durjansing,[3] and he by his grand-nephew Amarsing. After Amarsing came Abhayasing, and he, shortly after, being killed by a fall from his horse, was succeeded by Ráyasing,[4] who in 1813 built the Udepur fort. Dying in 1819, Ráyasing was succeeded by his son Prithiráj, the ruling chief in 1822 when, on its guaranteeing a yearly tribute of £877 (Baroda Rs. 10,500),[5] the control of the state was transferred to the British Government by the Gáikwár. After his death, in 1832, his cousin Gumánsing succeeded, who, dying in 1851, left as heir the present Rája Jitsing born in 1834. On the 29th November 1858, Tátia Topi, then in rebellion against the British Government, appeared with a strong army before Udepur. Though the defences of the town were weak, the Rája shut his gates and stoutly refused to let Tátia Topi enter, threatening that if he forced his way in, he would kill his Ránis and children, and himself commit suicide. Tátia refrained and pitched his camp on the plain on the east side of the town. On the following day the rebels entered and plundered the town. Tátia had intended to halt at Chhota Udepur to recruit his men and to develop his intrigues with the Baroda Sardárs, but Brigadier Parke, who was on his track, gave him no respite. On the 1st December 1858 he fell upon Tátia's rebel force and defeated it with great slaughter, his loss being trifling. This defeat caused great confusion in the ranks of the insurgents. Tátia abandoned his army and fled to the forest lands of Párona.

The Rája is a chief of the second class and is entitled to a salute of nine guns. He pays the Gáikwár a yearly tribute of £877 (Baroda Rs. 10,500), receiving in return a dress of honour. He also receives small sums aggregating £62 (Rs. 620) a year from villages in Gáikwár territory, in the Rewa Kántha, and in the Panch Mahás, and £50 (Rs. 500) a year from the Thákor of Gad.

The following is, as far as can be ascertained, the Chhota Udepur family tree. It is defective in several respects.

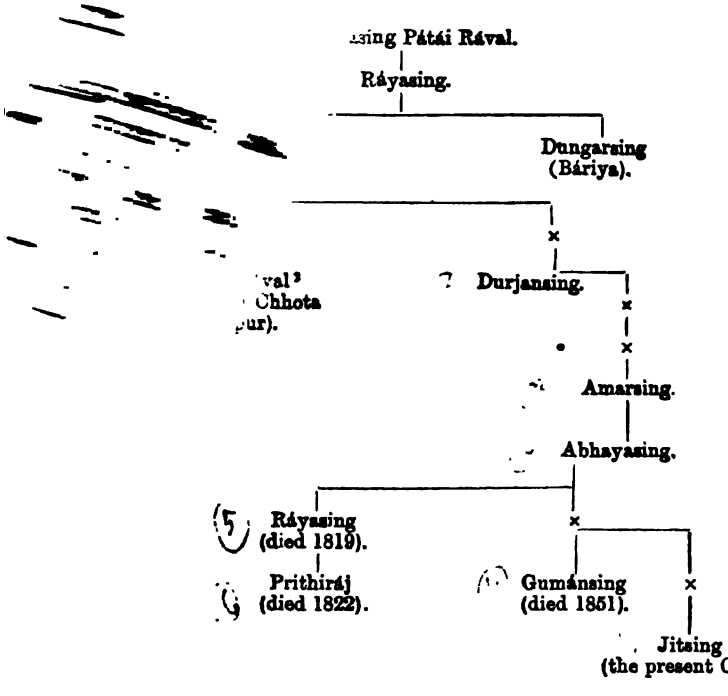
[1] Gladwin's Áin-i-Akbari, II. 72. A few years later (1609), the Ali Mohan contingent to the Gujarát frontier force was 350 men. Major Watson, 69.

[2] Of the date of the change no record remains, and the name of the chief Báji Rával who is said to have moved the capital, does not appear in the Chhota Udepur Rája's family tree.

[3] According to the Rájas' list, six Rájás reigned between the founder and Durjansing. These were: Karansing, Vajesing, Gumánsing, Ráyasing, Tejsing (who founded the town of Tejgad), and Jasvantsing.

[4] The names of Amarsing and Abhayasing are not mentioned in the Rájás' list.

[5] Aitchison's Treaties (1876), IV. 275-277.



Another account puts Pratápsing between Jayasing and Ráyasing, and makes Prithiráj and ...arsing the grandsons of Ráyasing by his son Trimbaksing. Bom. Gov. Sel. XXIII. 118.
One account makes Báji Rával sixth in descent from Prithiráj. Bombay Chiefs, Rewa Kántha, 9.

BA'RIYA.

Ba'riya, called after the Báriya Kolis who held it before the Rajput conquest, between 22° 21′ and 22° 58′ north latitude, and 73° 41′ and 74° 18′ east longitude, has an area of 813 square miles, a population, in 1872, of 52,421 souls or 64·48 to the square mile, and, during the five years ending 1878, an average yearly revenue of £17,500 (Rs. 1,75,000).

Boundaries.

It is bounded on the north by the Rewa Kántha estate of Sanjeli; on the east by the Jhálod and Dohad sub-divisions of the Panch Mahál; on the south by the Rewa Kántha state of Chhota Udepur and of Káthiváda under the Bhopávar Agency, and the Bhil estate of Jámbughoda in the Panch Mahál; and on the west by Kálol and Godhra in the Panch Mahál. Its extreme length from north to south is thirty-nine miles.

Triangular in shape, about thirty-nine miles from north to south, and gradually narrowing from forty-five miles in the south to eight miles in the north, the country is, except some open plains, covered with hills and woods.

Rivers.

The chief rivers are the Pánam and the Haraph. The Pánam flows north-west from the Ratanmál hills dividing the state into two unequal parts. The Haraph runs parallel to the Pánam about twelve miles north of it. Two other streams, the Goma and Karad flowing west to the Mahi from the south of the state, are of little consequence. The supply of water is from wells, village ponds, and river beds.

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In the west, the country, generally flat, is here and there broken by isolated hills. To the south and east, the hills are higher and more connected, until, along the south frontier, they form an unbroken line stretching from east to west, and forming the water-shed between the Mahi and Narbada. A similar line of hills stretches north from the Ratanmál range, and forms the water-shed between the Mahi and the Banás. From this range, many side spurs run west, falling in height and importance, as they stretch further from the table-land. North of the Pánam, long lines of hog-backed hills run north-west nearly parallel with the boundary of the state till it reaches Sanjeli. None of the hills rise to more than 1200 feet above the sea.

Climate.

The climate is damp and unhealthy, with much fever.

Products.

The chief products are timber, maize, pulse, gram, wheat, *banti*, *bávto*, *kodra*, oil seeds, and, in a few places, sugarcane. There are no mines and no manufactures.

Population.

In 1869, a rough census gave a population of 49,220 souls, of whom 48,127 were Hindus, 1081 Musalmáns, and 12 Pársis. The 1872 census showed a population of 52,421 souls or 64·48 to the square mile. Of the whole number, 51,309 or 97·87 per cent were Hindus, 1095 or 2·09 per cent Musalmáns, and 17 Pársis. Of the Hindus 441 were classed as Bráhmans; 542 as Kshatris, Rajputs; 1374 as Vaishas, traders and merchants; 5315 as Shudras, cultivators, craftsmen, labourers and depressed classes; and 43,637 as unsettled tribes, including 26,524 Kolis, 13,713 Bhils, 3397 Náikdás, and 8 Jats. Of the 51,309 Hindus, 1565 were Vaishnavs, 427 of them Rámánujs, 78 Sváminárayans and 1060 Vallabhácháris, 412 were Shaivs, 19 Shrávaks, 47 ascetics, and 49,266 of no special sect. Of the Musalmáns 25 were Syeds, 377 Shaikhs, 157 Pathán, 84 Bohorás, 2 Khojás, 45 Arabs, 179 Makránis, and 226 were entered as 'Others'. Of the whole number 989 were Sunnis, and 106 were Shiás. Of the Pársis 7 were Shahanshais and 10 Kadmis. The number of villages was 478 or 0·58 to the square mile; the average village population 109·66 persons to the village. Of the whole number, 424 villages had less than 200 inhabitants; 48 from 200 to 500; 5 from 500 to 1000; and one, the town of Báriya, from 2000 to 3000. There were 12,404 houses or an average of 15·25 houses to the square mile and 4·22 persons to each house. Of the total number of houses, 544 inhabited by 1739 persons were of the better, and 11,860 occupied by 50,682 persons of the poorer, sort.

Sub-divisions.

The lands of the state are distributed over seven sub-divisions: Randhikpur; Dudhia; Umaria; Haveli; Kákadkhila; Ságtála; and Rájgad. RANDHIKPUR in the north has fifty-nine villages most of them small, poor, and almost entirely peopled by Bhils. DUDHIA has sixty-seven villages, where tillage, though rude and imperfect, is better than in Randhikpur. Some of the husbandmen are Kanbis, induced to settle in Dudhia by the late chief, who gave many privileges, freeing them from import and export duties. UMARIA is a wild hill and forest tract of forty-four villages, its people almost all Kolis and Bhils. HAVELI is the largest and next to Rájgad the most flourishing of the Báriya sub-divisions. It has seventy-three

villages including the capital, Devgad Báriya. Ka'kadkhila has fifty-seven villages, the people in nearly equal proportion Bhils and Kolis, with a small sprinkling of Náikdás. The country is wild, waving hills and forests, and in the low ground patches of cleared land with here and there detached Bhil or Koli huts. Sa'gta'la to the south of Báriya, has forty-five villages peopled almost entirely by Kolis and Náikdás. Ra'jgad is the best tilled, and for its size the most productive of the Báriya sub-divisions. This is in part owing to a fair sprinkling of Bráhman and Kanbi husbandmen, partly to the greater richness of the soil, and partly to its neighbourhood to the ancient capital of Chámpáner and to the more modern and thriving district of Kálol. In 1865 of 159 wells, the total return for the whole state, 110 were in Rájgad. Of late years sugarcane tillage has greatly spread. Many Náikdás live in the lonelier parts, but the bulk of the people are Kolis.

History.

The Rájás of Báriya are said to belong to the same class of Khichi Chohán Rajputs as the Rájás of Chhota Udepur. It has been shown in the historical sketch of Chhota Udepur, that after the fall of Pátái Rával of Chámpáner, his grandson Prithiráj took refuge in the village of Hámph on the Narbada, where he established himself, and plundered the neighbouring districts. To keep him quiet the Gujarát Viceroys allowed him a fourth share, *chauth*, of the revenues of Hálol and Kálol. His son Dungarsing conquered Báriya from the Bhils. According to another bardic account Pratápsing, the son of Pátái Rával, established himself at Hámph, and his son Ráyasing founded the principality of Chhota Udepur. Trimbaksing, the son and successor of Ráyasing, conquered Báriya from the Bhils,[1] and, about 1670, before starting on a pilgrimage to Gaya, divided his possessions among his two sons, giving Chhota Udepur to Ráyaji the elder, and Báriya to Dungarji the younger. Dungarsing's successors were Udesing, Ráyasing, Vijaysing, and Mánsing about whom nothing certain is known, except that Mánsing's reign ended about 1720. At his death, a Beluch soldier seized the government, and the Ráni, taking her young son Prithiráj, fled to her father the Rával of Dungarpur. Here Prithiráj stayed for twelve years, and then (1732) returning, drove out the usurper, built the present town of Báriya, and called it Devgad or God's fort.[2] At this time the one-fourth share of the Dohad revenue was, in return for a money advance, ceded to Báriya by the chief of Sunth. About the middle of the eighteenth century, the Maratha armies under Udáji Puár, Malhárráv Holkar, and Jankoji Sindia entered Báriya. They did not call on the chief to pay tribute, but, acknowledging him lord of his own lands, encouraged him to protect the country from freebooters and allowed him to levy tribute from Hálol, Kálol, and Dohad.

[1] Of the former Koli or Bhil rulers of Báriya, traces remain in the family of Bhils at Báriya, who take the leading part in the three-year festival to the Devgad gods, and in the Báriyás of Paroli in Rájgad who have the right of presenting each new chief with a dagger, and claim to have once held the country between Pávágad and the river Pánam.

[2] His predecessors lived in another Báriya village, now known as old Báriya.

apter XIII. States. BA'RIYA. History.

Prithiráj was succeeded by Ráyadharji.[1] To the other three sons Sámatsing, Harising, and Rámsing, and to the two daughters, grants of villages were made, which their descendants still keep on condition that the holders continue to live in the town of Báriya. Ráyadharji was succeeded by Gangdásji, and he by Gambhirsing, who was followed by Dhiratsing, and he by Sáhebsing. When, about the end of the 18th century, Mahádáji Sindia passed through Báriya in pursuit of Rághoba, the Rája was treated with kindness and presented with gifts. Sáhebsing was succeeded by Yashvantsing and Yashvantsing by his son Gangdás. During the reign of this chief, Báriya suffered from Marátha raids. In 1802 Nágoji Válji, an officer of Sindia's, levied a sum of £10,000 (Rs. 1,00,000), and, two years later, Sadáshivráv exacted £8400 (Rs. 84,000). In 1805 Sambháji Ángria, on the part of Sindia, extorted £1400 (Rs. 14,000); and in the following year Bhujangráv, an officer of the same government, levied £800 (Rs. 8000), and Mahipatráv,[2] one of Holkar's commanders, collected £3300 (Rs. 33,000). In 1808 Bápu Sindia not only exacted £2300 (Rs. 23,000), but plundered the capital.[3] From 1810 to 1815 Rámdin, Roshan Beg,[4] Bápu Raghunáth of Dhár, and Govindráv Bolia levied contributions. Rája Gangdás was so imbecile, that the government continued to be under the control of his mother till, in 1817, she was treacherously murdered by a Bráhman named Náranji Dave. This man, a dismissed manager of the Rájgad sub-division, had entered the service of Krishnáji the manager of Godhra, who gave him the command of 100 horse and 400 foot. Shortly after, he made use of the chance given by Krishnáji's moving out to collect the revenues to plan an attack on Báriya. At Dohad, by a promise of £500 (Rs. 5000), he induced Krishnáji to agree to his taking a party of 100 horse and 300 foot to carry his designs into execution. With these he proceeded to Báriya and, on drawing near, left the main body and with only twenty-five followers entered the town. At night he privately entered the palace and, putting the Ráni in fear of the Godhra troops, induced her to leave the palace and put her to death. He then plundered her estate, killed Ratan Sabhán her confidential servant, and, intending to destroy him, put the chief in confinement. Escaping to Chhota Udepur, the chief was brought back (1817-18). And soon after, in a fight with Vithoji the brother of the Godhra manager, the usurper Náranji was mortally wounded.

The connection between the British Government and Báriya state dates from 1803, when Daulatráv Sindia's Gujarát districts were taken by a British force commanded by Colonel Murray. The success of that campaign was greatly due to the friendship and

[1] In Bom. Gov. Sel. XXIII. (New Series) p. 119, Ráyadharji is stated to have succeeded Mánsing; the bardic accounts mention Ráyadharji as the successor of Prithiráj.

[2] Malcolm's Central India, I. 264, 265.

[3] Malcolm's Central India, II. 248. The name of Bápu Sindia is still, on every new year's day, cursed by the Báriya townspeople.

[4] Both these were Holkar's officers. Malcolm's Central India, I. 276, 277.

shown by Rája Gangdás,[1] for which service he was entitled to British protection under the tenth article of the Sarji Anjangaon.[2] Though enclosed by Sindia's Gujarát ns, the Báriya state never became tributary to that chief. ubject to attacks from Sindia's troops, and sometimes had avily before they withdrew, but it escaped a yearly tribute tained its right to share in the revenues of Hálol, Kálol, d, which, in 1819, was commuted into a yearly payment of roda Rs. 4750). Rája Gangdás died in 1819. The minister mediately seized the government, and raised to the chiefship lled Bhimsing, the son of a Bhil, who had been adopted the late chief's wives to the exclusion of Prithiráj, his lawful on after, Rupji was supplanted by his brother Jijibhái, who the spurious Bhimsing and raised Prithiráj to the chiefship. mismanaged the state so scandalously, that, in 1824, he was by Captain MacDonald, then in political charge, and his en to Nathubhái a relation of the chief. Prithiráj was then ears old. In 1824 the state agreed to pay for British n a yearly sum of £933 12*s.* 6*d.* (*Sálamsháhi* Rs. 12,000). ich at first was to rise with the prosperity of the state, was 849.[3] This amount is still paid, but, under orders issued in is spent for the good of the country or in matters connected management of the Rewa Kántha Agency. In 1838 Keval d his brothers of the village of Bára in the Ságtála ion of Báriya, with other Udepur and the Panch Maháls harassed the country. Government interfered, restored d took Ságtála under their direct management. Prithiráj 864, and as his son Mánsingji was only eight years old, the the estate was entrusted to the Political Agent. It remained rect management till, in November 1876, on his coming of as handed over to the young chief. Since 1864, except for da rising in 1868, in which the Báriya post of Rájgad was der has been unbroken.[4]

Development, 1865-1876.

g the eleven years of direct management, Bariya made very ogress. The whole district was surveyed, and of its 439 the limits were fixed, and the lands measured and mapped. ing the rates, introducing better supervision, and abolishing ies and farms, the customs revenue was raised from £5132 328) in 1864-65 to £6989 (Rs. 69,891) in 1875-76; the land from £7869 (Rs. 78,688) to £8008 (Rs. 80,077); and the total from £15,232 (Rs. 1,52,318) to £17,210 (Rs. 1,72,097), and more than £71,684 (Rs. 7,16,845) were spent on works of

the war with Sindia broke out, the Báriya chief freely and zealously British commander by keeping open his communications and furnishing A body of Báriya Bhils was subsidized, and attached to the force during gn. Bom. Quar. Rev. III. (1856), 357.

son's Treaties (1876), III. 277.

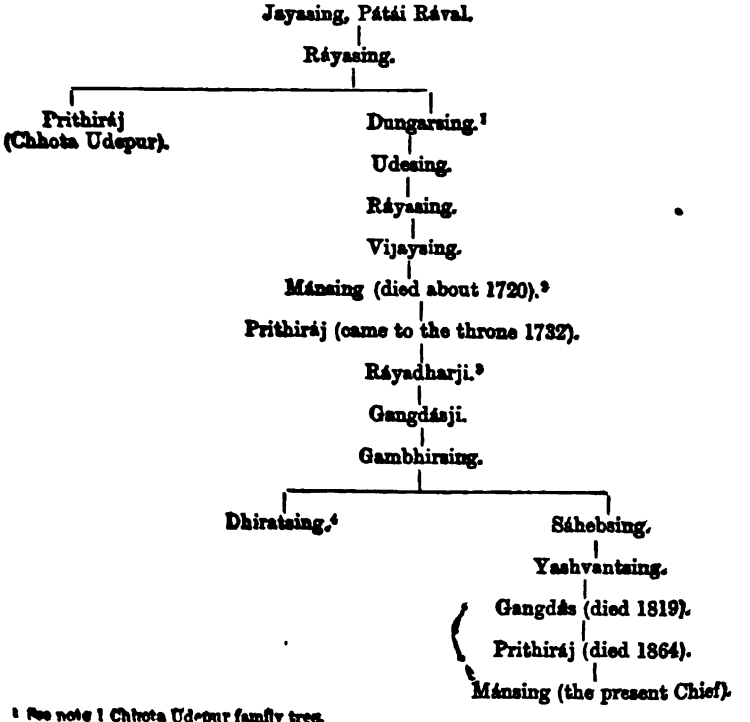
son's Treaties (1876), IV. 273, 274.

of the Náikda rising are given in the Panch Maháls Statistical Account, azetteer, III. 255-258.

Chapter XIII. States. BA'RIYA. Development, 1865-1876.

public usefulness,[1] a debt of £10,803 (Rs. 1,08,030) was converted into a cash balance of £18,111 (Rs. 1,81,111). An efficient federal police was organized, and traders, where they formerly risked almost certain robbery, can now pass without escort or fear. A dispensary has been opened, and large numbers of children have been vaccinated. Schools have risen from one to fourteen and pupils from 100 to 632. The young Rája has been educated at the Ahmedabad Tálukdári school, and the Rájkot Rájkumár College. He is a chief of the second class, and is entitled to a salute of nine guns. Probably from the late date at which the present family was established at Báriya, the state is very free from sharers and cadets, and the amount of alienations is small, chiefly confined to villages close to the capital. In this state there is a remarkable absence of nobles, *sardárs*, vassals, *patávats*, or cadets, *bháyáds*.

The following is, as far as can be ascertained, the Báriya family tree. It is defective in several respects.



[1] See note 1 Chhota Udepur family tree.
[2] One account makes Mánsing the grandson of Dungarsing by his son Prithiráj, thus omitting Mánsing's three predecessors. Of these four successors of Dungarsing little is known except that Mánsing's reign ended about 1720. Bom. Gov. Sel. XXIII. 118
[3] One account puts in Mánsing between Ráyadharji and Prithiráj. Bom. Gov. Sel. XXIII. 119.
[4] Some lists omit Dhiratsing, while others omit his grandfather Gangdásji. Bom. Gov. Sel. XXIII. 119, 147. Bombay Chiefs, Rewa Kántha, 13.

[1] These include twenty miles within Báriya territory of the Godhra and Dohad road at a total cost of £27,583 (Rs. 2,75,828); a substantial jail, dispensary, school, and an ornamental clock-tower in the town of Báriya; and in the district, four rest-houses, six ponds, and fifty-five wells either built or repaired, besides thirteen school houses, offices, toll houses, and police posts.

LUNA'VA'DA.

Luna'va'da, lying between north latitude 22° 50′ and 23° 16′ and east longitude 73° 21′ and 73° 47′, with an area of 388 square miles, had in 1872 a population of 74,813 souls or 192·81 to the square mile, and, during the five years ending 1878, an estimated average yearly revenue of £13,940 (Rs. 1,39,400).[1]

Boundaries.

It is bounded on the north by the Rajputána state of Dungarpur, on the east by Sunth and Kadána in Rewa Kántha, on the south by the Godhra sub-division of the Panch Mahals, and on the west by Bálásinor in Rewa Kántha, and Idar in Mahi Kántha. Irregular in shape with many outlying villages, its lands are much mixed with those of Bálásinor and the British Panch Mahals. Its extreme length from north to south is thirty-four, and its extreme breadth from east to west twenty-five, miles.

Aspect.

The soil is generally stony and the country open and rocky with, in places, low scantily wooded hills.

Rivers.

Besides the Mahi, flowing through the district from the north-east to the south-west, and the Pánam in the south flowing west into the Mahi, there are of local streams the Bhádar, which joins the Mahi, the Vehri which falls into the Pánam, and the Sheri which, taking its rise from the hills of Dhámod in the Vardhári sub-division, joins the Vátrak at the town of Kaira, and finally falls into the Sábarmati. Besides ponds there are near very many villages a large number of wells, 642 of them built and 297 unbuilt.

Hills.

The north of the state is very rugged, and in the south-east a chain of hills stretches from the town of Lunávada into Sunth. In the Vardhári sub-division, there is a central and a western ridge of moderately high hills, and in Nandarva are two nearly parallel ranges of crescent-shaped hills, steep but not very high.

Climate.

The climate is perhaps somewhat cooler than in the neighbouring parts of Gujarát. The prevailing disease is fever. The average fall of rain during the five years ending 1878 was thirty-nine inches. The highest and lowest ranges of the thermometer in the town of Lunávada during 1873 were 114° in May and 50° in February.

Cereals and timber are the chief products.

[1] *Lunávada Balance Sheet, 1878.*

Receipts.	£.	Disbursements.	£.
Land Revenue	8690	Establishments	1998
Transit Duties, *sáyar*	1652	Police and Military	2725
Cesses	738	Jail	562
Excise	430	Education	473
Law and Justice	263	Medical	205
Medical	74	Allowances	553
Miscellaneous	418	Public works	585
		State charges	1488
		Tributes and fixed payments	2046
		Survey charges	256
		Interest on Loans	352
		Miscellaneous	804
		Rája's marriage charges	8313
Total ...	11,955	Total ...	15,359

Chapter XIII. States.

LUNA'VA'DA. Population.

The 1872 census showed a total population of 74,813 souls or 192·81 to the square mile. Of the whole number 71,725 or 95·87 per cent were Hindus, and 3088 or 4·13 per cent Musalmáns. Of the Hindus, 7976 were Bráhmans, priests; 2577 Rajputs, cultivators; 2201 Vániás, traders; 11,760 Kanbis, cultivators; 162 Káchhiás, cultivators; 856 Suthárs, carpenters; 910 Luhárs, blacksmiths; 195 Kadiás, bricklayers; 944 Kumbhárs, potters; 507 Darjis, tailors; 127 Golás, rice-beaters; 1014 Hajáms, barbers; 701 Bhois and 1258 Máchhis, fishers; 124 Bharváds, shepherds; 198 Vanjárás, carriers; 308 Gosáis, religious beggars; of unsettled tribes, 33,117 Kolis and Bhils; and of depressed classes, 209 Turis, 207 Garudás, 112 Dabgars, 4484 Dheds, 730 Chámadiás, 135 Bhámbhis, and 472 Bhangis.

Of the 71,725 Hindus, 15,564 were Vaishnavs, 4791 of them Vir-vaishnavs, 8852 Rámánujs, 543 Svámináráyans, 1329 Vallabhachárís, and 49 Kabirpanthis; 10,846 were Shaivs; 468 Shrávaks, 5 Ascetics; and 44,842 of no special sect. Of the 3088 Musalmáns 2450 were Sunnis, 74 of them Syeds, 490 Shaikhs, 420 Pathán, 14 Moghals, 167 Arabs, 30 Makránis, and 1255 'Others'; and 638, all of them Bohorás, were Shiás. The number of villages was 437 or 1·12 to the square mile, and the average village population 171·11. Of the whole number 334 villages had less than 200 inhabitants; 84 had from 200 to 500; 14 from 500 to 1000; 4 from 1000 to 2000; and one, the town of Lunáváda, had 9662 souls, of whom 7206 were Hindus, and 2456 Musalmáns. There were 17,357 houses or on an average 44·56 houses to the square mile, and 4·48 persons to each house. Of the houses 7614 with 33,172 inmates were of the better, and 9743 with 41,641 inmates of the lower, sort.

Sub-divisions.

The lands of the state are distributed over five sub-divisions, Pándarváda, Khánpur,[1] Haveli, Vardhari, and Nandarva. PA'NDARVA'DA in the north, from being constantly exposed to the raids of its wild neighbours, is the least advanced part of the state. On the west lie the states of Magodi and Idar, on the east the wild villages of Kadána, and on its north the Pál or Bhil country of Dungarpur. The most northerly villages are peopled by different tribes of Kolis or Bhils, whose main object in former times was to hold their own against their neighbours, and to refuse to pay tribute to any superior. This was especially the case with the large village of Chháni, and its hamlets in the extreme north of the state. Stretching over seven square miles its possession was hotly contested by the chiefs of Dungarpur and Lunáváda. The villagers, knowing that the settlement of the quarrel would involve the loss of their freedom and the payment of tribute to one side or the other, fostered the dispute by alternately giving evidence in favour of each of the claimants. After much delay the dispute was, in 1872, decided in favour of Lunáváda. Of the thirty-nine villages three are held on service, one on charitable, one on grant tenure, and thirty-four

[1] Since this was written the sub-division of Pándarváda has been included under a new Khánpur sub-division.

pay rent to the state. The people are nearly all Kolis and Bhils. KHA'NPUR, south of Pándarváda, has forty-one villages, seven of them held on service tenure, three assigned to temples, three given as maintenance, *jivái*, and two in gift, *inám*. The remaining twenty-six pay rent to the state. Some villages of this sub-division have a fair number of settled Kanbi inhabitants. Others as Khánpur and Káranta in a difficult country are peopled entirely by Kolis, who in former times refused to pay any allegiance. Káranta now a small village, in the angle formed by the meeting of the Bhádar and the Mahi, was formerly a place of considerable note, and plays a leading part in the legends of the state. It is said that it was formerly ruled by a man of very low caste, who fell in love with a Bráhman's daughter, and demanded her in marriage. The Bráhman sought the help of Kutub Muhammad,[1] a saint who lived at Shiráj, and who was a lineal descendant of Ábbás, the uncle of Muhammad. Kutub Muhammad came and completely destroyed the power of the low caste ruler of Káranta. He then took up his residence in the town of Káranta and worked many miracles. Crowds flocked to see him, and he healed the sick, stayed a pestilence, and caused water to flow in dry places. The neighbouring town of Virpur was at that time ruled by a Koli named Vir, who jealous of the saint's influence, harassed him in various ways. Kutub Muhammad sought the help of some Solanki Rajputs of the family of Sidhráj Jayasing, the king of Anhilváda Pátan, and with their aid drove out Vir from Virpur. The Rajputs established themselves there, and were the ancestors of the present Lunáváda dynasty. The saint died, it is said, at Káranta full of years and honour, and his shrine was visited yearly by thousands of pilgrims. Afterwards, his remains were taken to the tomb of his grandson, Dariáyi Sáheb at Virpur, and together they have been venerated.[2] It is said that the daughter of the Bráhman, for whose sake Kutub Muhammad came all the way from Shiráj, threw herself, weary of life and of the strife of which she was the innocent cause, into a pool in the Bhádar river, and that her ghost still haunts it. The CHA'TKABELI or HAVELI sub-division to the south of Khánpur, in the

This account of Kutub Muhammad and his successors is taken from a Persian work Tukfat-ul-kár-i-malfus, written in 1705 (1119 H.), by Mansur bin Chánd Muhammad of Ahmedabad.

[2] Another local legend tells how a blacksmith of the name of Lália lived in Ahmedabad making axes and other Bhil tools. One day a Bhil came to him bringing an axe of Lália's making, and complaining that it would not cut. Lália on looking at it found that the blade was turned to gold. On questioning the Bhil, he found that he had tried to sharpen the axe on a stone he had brought with him, and Lália immediately perceived that the man was in possession of the philosopher's stone. He bought it, but before he could use it, the news came to the ears of the Muhammadan king of the city, who immediately tried to get it. Lália managed to escape, and arriving in the Lunáváda district built a fort near the village of Dhámod, where for some time he opposed the army which was sent after him successfully. He eventually had to beat a retreat, and after various adventures took refuge near Káranta, where, it is said, he built a fort. But he could not stand against the king's troops, and finding that he would have to retreat again, and believing the stone to be the source of all his troubles, he threw it into a deep pool in the Bhádar river close to Káranta. The king's troops vainly tried to find it. They threw in some iron chains, and had undisputable evidence of the existence of the stone, by finding some of the links turned to gold. But the stone they never discovered, and there it is said still to lie.

Chapter XIII. States.

LUNA'VA'DA. Sub-divisions.

corner between the Máhi and Pánam rivers, is the richest and largest sub-division of the district. Besides Lunávada it contains 130 villages, fifty of them state, *khálsa*, the rest either wholly or partly alienated. The VARDHARI sub-division to the west of the Mahi is much mixed with Bálásinor villages. Of 50 villages 36 belong to the state, 10 are held under quasi-proprietary tenure, and 4 are private, *inám*. The lands in the valley of the river Sheri form the most fertile portion of the sub-division. The chief crops are rice, millet, and *banti*. There are also grown *bávta, kodra, mag, tal, guvár, adad, math, tuver*, hemp, *juvár*, maize, castor-oil, wheat, tobacco, and gram. Except in some villages with a fair sprinkling of Kanbis, the people are Kolis. There is no market town; the only village of any trading consequence is Vardhari Dhámod on the extreme western frontier of the state. This is connected with the fortunes of Lália an Ahmedabad blacksmith, who is said to have become the holder of the philosopher's stone. Pursued by the Ahmedabad king, he took refuge at Dhámod and gathering the Bhils, opposed the advance of the king's army. A fort consisting of several semi-circular bastions with a connecting parapet wall, is pointed out as Lália's fort, and facing it, another building of much the same character is shown as the stronghold of the pursuing force. A fine mosque still in good repair shows that under the Musalmáns Dhámod was a place of some importance. The NA'NDARVA sub-division, to the south of the Mahi and Pánam, is bounded on the north by those rivers with the exception of a small space where a portion of the Sunth state crosses the Pánam, and intrudes wedge-shaped into Nándarva. On its southern side it borders on Godhra with whose villages it is somewhat intermixed. Of eighty-six villages, fifty-six are state, *khálsa*, and the rest are held on some quasi-proprietary tenure. On the top of a hill overlooking the river Pánam, stands the very lonely temple of Dehjaria Mahádev. Its age is unknown. In old times the god is said, in answer to prayer, to have left near the temple anything his worshippers prayed for, on condition that they should return its value within a reasonable time. Many years ago some faithless votary forgetting to pay his debt, the god's favour was withdrawn. The staple grains are millet and rice, and the population is chiefly Koli, with here and there a small community of Kanbis.

History.

The Rájás of Lunávada claim descent from the Solanki or Chálukya kings of Anhilváda (942 - 1243). They are known by the name of Virpura Solankis,[1] one of the sixteen branches, *shákhás*, into which the tribe is divided. According to the bardic account, Ráj and Bij, two brothers of the Solanki clan, came to Pátan on their way from Tunk Toda, the country between the Ganges and Jamna, to Somnáth. Ráj married Liládevi the sister of Sámatsing, the last Chápotkat or Chávda king of Anhilváda, and Mulráj the son of Ráj, killing his uncle Sámatsing, usurped the Anhilváda throne. Some lately-discovered metal-plate land grants of the

[1] Tod's Rájasthán, I. 91.

Anhilváda Chálukyas, show that Mulráj the founder of the Solanki dynasty in Gujarát, was the son of Ráji the son of Bhuvanáditya and king of Kalyán, the capital of the kingdom of Kanya Kubja or Kanouj, and he conquered Gujarát from Sámatsing.[1]

According to the bards, one Dhumaldev, a Solanki, went to Dholka in 1104 and to Karli[2] in 1134, when Sidhráj Jayasing was king of Anhilváda. This Dhumaldev is probably Dhaval[3] the founder of the Vyághrapalli or Vághela branch of the Solankis, whose first seat of government was at Dholka. Virbhadra, the great grandson of Dhaval,[4] left Karli and in 1225, killing Viro Báriya its chief, established himself at Virpur, a town about eight or nine miles west of Lunávada. His successors were Kikoji, Mahansing, Máhvsing, Gomsing, Prathampálaksing, Vikramsing, and Vithalsing. Vithalsing moved his capital from Virpur to Diya, a village on the Mahi three or four miles from Lunávada, and his successor Bhimsing founded the town of Lunávada in 1434. Of Virbhadra's settlement at Virpur, a bardic legend states that at that time one Viro Báriyo, a Koli, ruled over Virpur,[5] and that he wanted to marry the daughter of a Bráhman of that place. The Bráhman asked Virbhadra's help against the Koli, and it was arranged that the Bráhman should give a seeming consent to the match, and should fix a day for the marriage, and that on that day Virbhadra should lie in wait with his followers and fall upon the Kolis. This plan was carried out. Virbhadra attacked the Kolis, routed them with great slaughter, and established himself at the Avichal Máta at Virpur. Nothing is known of the Virpur chiefs, except that they spread their sway east to the site of the town of Lunávada. The bard's story of the founding of Lunávada runs as follows. Bhimsing one day went hunting across the Mahi, and getting separated from his companions, found himself near an ascetic's hut. Respectfully saluting the recluse, Bhimsing gained his goodwill and was told that there was a great future before him, and that passing east through the forest, at a spot where a hare should cross his path, he was to found a city. The Rána did as he was

[1] Ind. Ant. VI. 181. The bardic account is unworthy of credit except that it supports Dr. Bühler's contention, that the Solankis of Gujarát came from the north and not from the south. The idea of their having emigrated from Tunk Toda was very likely suggested to the bards by the fact that the ancestors of the present chiefs of Rupnagar in Meywár, who claimed descent from Sidhráj Jayasing, possessed themselves of Tunk Toda (Tonk in Rajputána) after the overthrow of the Solanki dynasty in Gujarát in 1297, whence they were driven out by the Afgháns. Tod's Rájasthán, I. 578, 592.

[2] Karli is a village in Chuvál on the road to Pátan from Viramgám. The Chuvál bards trace some connection between the Chuvál Solankis and the Chálukya Rájis of Anhilváda. Detroj was the chief town of the Chuvál Solankis, who afterwards intermarried with the Kolis. It is very probable that Dhaval and his descendants conquered Chuvál after they had settled at Dholka.

[3] Dholka is a corruption of Dhavalgriha or the abode of Dhaval. Dhaval was married to the sister of the mother of Kumárpál, and by her had a son named Arnoráj, who served under Kumárpál. Arno's son was Lavanprasád, whose son Virdhaval was the famous Rána of Dholka (1220-1239).

[4] The father of Virbhadra was Máldev, the son of Jetmal, the son of Dhumaldev. So that Virbhadra was a distant cousin of Virdhaval, in whose time he moved from Karli to Virpur.

[5] It seems at least as likely that Virpur was called after the Rajput founder Virbhadra.

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told, met the hare, and on the spot, now marked by the temple of Bhavaneshvari Máta, built a town. The Sádhu was a devotee of the god Luneshvár, and the Rána out of compliment called the town Lunávára. A shrine of the god Luneshvar still stands outside the Darkoli gate.[1]

It seems probable that Bhimsing was driven across the Mahi by the increasing power of the Ahmedabad kings, and that he chose the site of his new capital on account of its strong position. The town is sheltered by a fortified hill, strong enough to defy all the artillery that could at that time be brought against it, while the rugged hill and tangled forest at the back of the fortifications afforded a safe retreat, should the position be overpowered by superior force. According to the bards, Bhimsing's successors were Dhundhalrája, Dhavaldevsing, Viramdevji, Jesingdevji, Bhimdevji, Virprabalsingji, Pratápsingji, Vadorávan Virsingji, Viramdevji or Rána Vir, Rághavdevsingji, and Gangdásji. But, as the last prince appears from an inscription on a brass image of the goddess Bhavaneshvari to have flourished in 1469, it seems probable that he was Bhimsing's immediate successor, and that the chiefs, given above, were the governors of Virpur subordinate to Lunávára. Gangdás was followed by Uda Rana, who was succeeded by Rághavránásing or Vághsing, who according to the bards, was a contemporary of Mahmud Begada (1459 - 1511). Soon after 1505, when Mahmud's general Bodi Moghal took Bálásinor, the Muhammadans seem to have pressed into Lunávára, for in 1545 the Rája of Lunávára is said to have disturbed the country in consequence of the Muhammadan encroachments.[2] Vághsing was succeeded by Málsing or Máloráno, who, as shown by an inscription in a Jain temple in the town of Lunávára, continued to reign till 1575. His successor Vanvirji, as shewn in deeds of his granting, ruled at least till 1594. He was followed by Akheráj[3] at whose death the direct line of Rájás from Bhimsing came to an end, and Kumbho Ráno of a collateral branch of the family was brought from the village of Gandhári, and invested with the chiefship. From an inscription on a stone, alleged to have been destroyed a few years ago in a boundary dispute between Lunávára and Sunth, this Rája reigned in the beginning of the seventeenth century. He was

[1] This tale of the ascetic and the hare is commonly told of the founding of cities. It seems probable that Bhimsing called his new town Lunávára or Lavanvára, in honour of his relative Lavanprasád, chief of Dholka. Before the establishment of the Solankis at Lunávára, Godhra was a state of considerable importance, said to have been subject to Virdhaval, Rána of Dholka. Inscriptions in the temples of Dehjar and Kakachia, now in the Lunávára state, dated 1129 and 1331 A.D., prove a Rajput kingdom near Lunávára before the time of Bhimsing. The revolt of Dhundhal the Rája of Godhra in the beginning of the thirteenth century, his defeat and capture by Vastupál, the famous Vánia minister of Virdhaval of Dholka, and his suicide, have already been noticed.

[2] Major Watson's Gujarát, 52.

[3] From a paper dated 1586, it appears that the Lunávára chief held the town of Virpur and its dependent villages, now included in the state of Bálásinor, and had wrested some villages to the north from the Virpura Solanki Thákor of Meghraj, now of Mori, a cadet of the Rájás of Idar. At the same time the country south of the Pánam, at present part of Lunávára, does not appear to have at that time been subject to the Lunávára chiefs. The supremacy over this part was contested by the chiefs of Godhra, and a cadet of the Solanki family, who ruled at Jhánor in Thára.

succeeded by Jitsing, who appears from his written grants to have ruled as late as 1618. Jitsing was followed by Triloksing, of whom the only known date is 1619. His successor was Dayáldás, who appears from entries on written grants to have reigned at Lunávada in 1629 and 1637. He was succeeded by Chandrasing, whose reign seems to have lasted at least as late as 1674. This chief was a contemporary of Ráo Punja of Idar, the son of Ráo Jagannáth whose memory is cursed by the local bards. When Arjundás, the brother of Punja, was meditating an attack on the Ahmedabad districts, he was joined by the princes, *kuvars*, of Lunávada, Dungarpur, Bánsvada, and Devalia, who were returning from Ahmedabad. They attempted to attack the town of Ranásan, but the Rehvar Rajputs of the place fell upon them, and in the fight, the princes of Lunávada, Dungarpur, and Devalia, as well as Arjundás were slain. Their bodies were taken away and burnt by the surviving *kuvar* of Bánsvada.[1] The next Rája was Virsing, whose land-grants bear date as late as 1711. He was succeeded by Narsing, who ruled from 1712 to 1735, and, in 1718 (Samvat 1774 or Sháke 1640, *Vaishákh sud* 10th), laid the foundation of the Lunávada town wall. During his reign in 1722, Haidar Kuli Khán the Ahmedabad Viceroy levied a tribute of £8000 (Rs. 80,000) from the state of Lunávada.[2] Narsing's successor was Vakhatsing, whose rule lasted from 1736 to 1757. At this time some Muhammadan generals from Ahmedabad went to Virpur under Lunávada, and in 1740, received two horses and £300 (Rs. 3000) as tribute from Sultánsing, the agent of the Lunávada chief.[3] In 1746, Malhárráo Holkar, on his way back from his yearly raid into Málwa, was asked by the Lunávada chief to join him in attacking Virpur. Holkar agreed and Virpur was plundered.[4] Vakhatsing was succeeded by Dipsing, who ruled from 1758 to 1782. In the first year of his rule Sadáshiv Rámchandra, one of the Peshwa's officers, marched against Lunávada, demanded from Dipsing a tribute of £5000 (Rs. 50,000),[5] and kept him a prisoner till the whole was paid.[6] Dipsing was succeeded by Durjansálji, who ruled from 1782 to 1786 when he was murdered by his manager Desái Shankardás of Nadiád. The Desái raised Durjansálji's brother Jagatsing to the chiefship, and he continued in power for some months, though he was not recognized by the people who looked on him as a usurper. Meanwhile Khushálkuarba, the mother of Durjansálji, a resolute woman, and with her the widowed Rani, made their escape,[7]

[1] Rás Mála, 344.

[2-6] Major Watson's Gujarát, 96, 123, 132, 149, and 151.

[7] At this time the power of the Lunávada chief was on the decline. They had more powerful neighbours in the Bábis of Bálásinor, who not only encroached upon their estate of Virpur, but held several villages in the north of Lunávada. In 1717 a village in north Lunávada, granted by the Emperor Firokshir of Delhi to a religious claimant, and in 1722 another village in the neighbourhood were given away by Sardár Mahmud, the Bábi of Bálásinor. The names of Malekpur, Khánpur, and Rehman, villages in the north of Lunávada, still show how the power of the Bábi of Bálásinor had spread. On the other hand the power of the Godhra chiefs and the Lunávada cadets, to the south of the river Pánam, began to wane, and the result was that what the Lunávada chiefs lost in the north and west they gained in the south and south-east.

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and returning shortly after murdered Shankardás, and raised Pratápsing, the infant son of Durjansálji to the chiefship in 1786.[1]

In 1803 the Bombay Government entered into a convention with the Rája, by which, on consideration of his furnishing a military contingent, he was insured protection and relief from the tribute hitherto paid to Sindia.[2] This treaty was not ratified by the Governor General.

In 1812, through the medium of the Political Agent in the Mahi Kántha, the state entered into an engagement to pay the Gáikwár a yearly tribute of £525 (Baroda Rs. 6001) without the intervention of an army.[3] In 1816 Lunáváda was plundered by the troops of the Bábi of Bálásinor under Patel Bhagvándás, and in 1817, an officer of the Pavárs of Dhár named Bápu Raghunáth,[4] took possession of the town, held it for twenty-seven days, and left it only on the payment of a ransom of £4000 (Rs. 40,000) Mohansing[5] one of Holkar's officers, the Pátankar of Sindia's Pauch Mahál and other freebooters, as well as Arjunsing of Gadh, a vassal of Bánsváda, also levied contributions.[6] A cadet of the Bábi family established himself in Virpur, and Sindia wrested from the state a yearly tribute of £1065 (Baroda Rs. 12,000).

In 1819 an engagement was mediated between Sindia and the Lunáváda chief, by which the British Government guaranteed the payment of the tribute on condition that Sindia would not interfere directly or indirectly in the affairs of the state.[7]

In 1822, the engagements of 1812 were renewed and made lasting, and the state became formally entitled to British protection in accordance with the terms of the convention of the 3rd of April 1820. Previous to this, in the year 1819, an engagement had been entered into between Sir J. Malcolm on behalf of the British Government, and Mánsing Pátankar on behalf of Sindia, in which the British guaranteed the perpetual payment by Lunáváda of the tribute of £1050 (*Bábáshái* Rs. 12,001)[8] on condition of Sindia's abstaining from all interference in the state. By these two agreements Lunáváda came doubly under the protection of Government. The political control was, in 1825, transferred from the Mahi to the Rewa Kántha Agency. After the convention with Sindia, in 1819, Shivsing, who was out in rebellion against Fatehsing, appealed to Sir J. Malcolm. A few months older than Fatehsing, he claimed on the score of primogeniture. He was told that the British Government had

[1] About 1789, during the reign of this chief, 'the Diwán' besieged Lunávála, but failed in his attempts to take the place. The Diwán was probably Diwán Rangrár Aurckar of Dhár. Malcolm's Central India, I. 104.

[2] Aitchison's Treaties (1876), IV. 277, 278.

[3] Aitchison's Treaties (1876), IV. 278, 279.

[4] Bápu Raghunáth with a rabble of an army amounting to eight or nine thousand men plundered the country and levied contributions from Dungarpur to Nemaur Malcolm's Central India, I. 110.

[5] Malcolm's Central India, II. 422. [6] Rás Mála, 484.

[7] Aitchison's Treaties (1876), IV. 279, 280.

[8] The Rájás of Lunáváda and Sunth agreed to pay Daulatráv Sindia Rs. 12,000 and Rs. 7000 *Sálamsháhi*, 10th August 1820. Malcolm's Central India, II. 41

decided, as a general rule, to support the parties in possession, as the only mode of reducing to order the numerous disturbed principalities in central India. After this no further notice was taken of Shivsing's claims. Fatehsing died childless on the 27th June 1849. On the day of his death he adopted a collateral named Dalpatsing. The boy was recognized as heir by all the relatives, and his adoption was sanctioned by Government on the 29th August (1849), Fatehsing's mother Nánibái being appointed regent. Dalpatsing died while still young, on the 4th October 1851, and pending the appointment of a successor, the regent Nánibái remained in power. She died on the 23rd February 1852, before any decision was come to on the question of succession. About three weeks before her death, she had expressed a wish to adopt Dalelsing, a collateral fourth in descent from Rája Narsingji, at the same time she stated that Ajitsing was nearest of kin, but that being of weak intellect she had passed him over. Ajitsing was fifth in descent from Nársingji, but had been adopted by another Nársing, the grandson of Rája Vakhatsing, and by a reference to the family tree it will be seen that by this adoption he became the nearest living representative of the reigning family. He however acquiesced in the nomination of Dalelsing. The matter was referred for decision to the Court of Directors, and final orders were not passed till the 8th September 1852. The Court, in their despatch of the 1st July 1852, ruled that the regent Nánibái had no right to confer political power on her nominee. At the same time they had no objection to Dalelsing being appointed Rája of Lunávada by the direct authority of the British Government. Four collaterals objected to this arrangement, Gemalbhái, Mehrubhái, Surajmal, and Makansing. It will be seen from the family tree, that the common ancestor of these claimants was Rája Jítsing. They were therefore one generation nearer the reigning line than Dalelsing, and one generation more removed than Ajitsing. The two first of these claimants were never seriously opposed to the nomination of Dalelsing, and did not agitate their claims after he was put in power, but Surajmal and Makansing were bitterly hostile to him, and never recognized him as the rightful heir. During the 1857 mutinies, Surajmal took advantage of the disturbed state of the country, and went out in rebellion against the Rája. He was secretly helped by Makansing, who supplied him with funds and information. Finding that his designs against Lunávada were thwarted, Surajmal eventually made his submission to the Political Agent, who secured for him from the Rája a perpetual yearly grant of £110 (Rs. 1100). Surajmal died in the following year. The Málivádas a clan of Kolis, belonging to the Khánpur sub-division, defied the authority of the Rája, and would not allow a post to be established in the village of Khánpur. During the sepoy revolt these Málivádas grew so troublesome, that Major Buckle, the Political Agent, marched against them, burnt their village, and apprehending their ringleaders, blew one of them from a gun. In 1870 they again became restless, and Captain Salmon, the Acting Political Agent, repaired to Khánpur, and arrested the principal offenders, who were sentenced to various terms of imprison-

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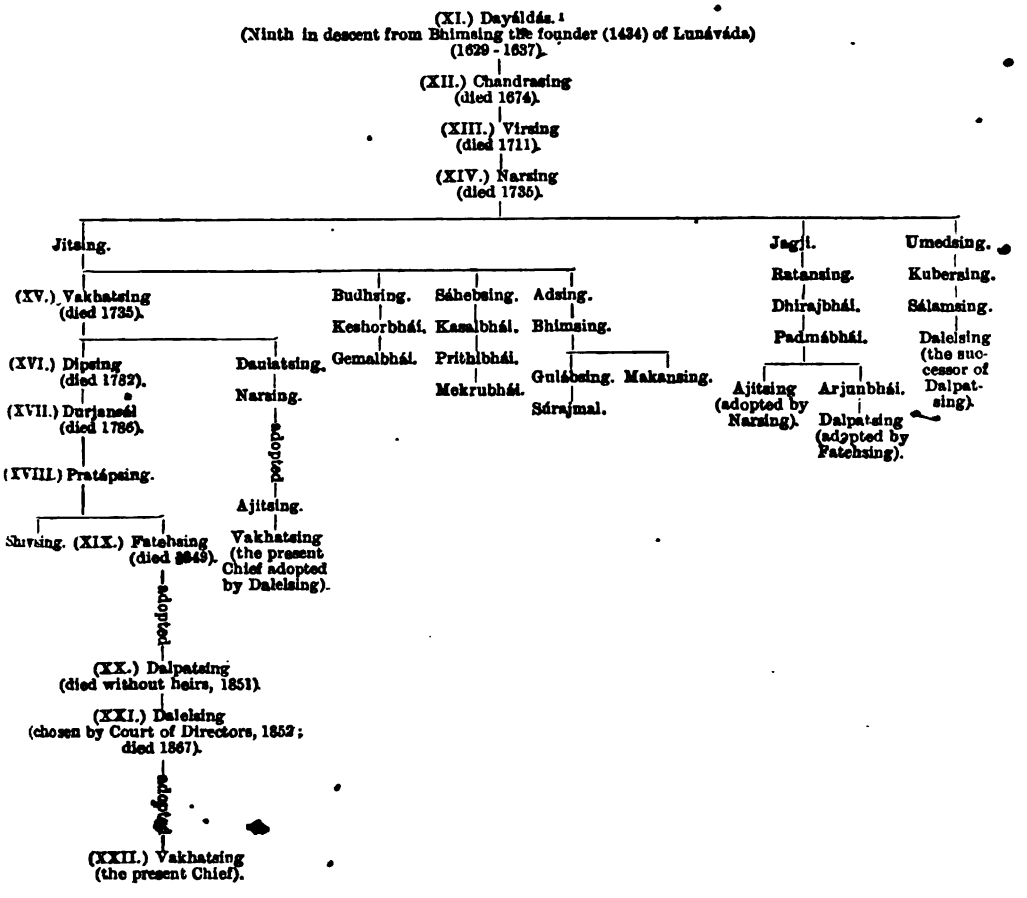
ment. The Sunth Rájás laid claim to a large tract of Lunávada territory lying near their boundary, and even asserted that the true boundary of Sunth was an old well in the market of Lunávada town. On the other hand Lunávada claimed part of Sunth, and at one time built some forts in a few of its villages. To such a height was the strife carried, that the Political Agent took the management of the Lunávada-Sunth frontier into his own hands. On both sides a strong desire to settle the dispute by force of arms brought matters to a crisis. Some Arab and Pathán mercenaries had been posted at both ends of the frontier, and a scuffle took place, in which a few of the Lunávada troops were killed. Both states now made large preparations, and a petty skirmish was kept up for a day by the militia and horse, aided by the counsels of the managers, *kárbháris*, and other officials of the two states. There was more of shouting than of real fighting, and an amount of ammunition was spent which, if properly used, would have produced very serious effects. The fighting ended with the rout of the Sunth force, and the burning of the post of Thámba in that state. The Mehvási Kolis on both sides would have prolonged hostilities, had not the Political Agent interfered. An inquiry was instituted as to the cause of this disturbance, and both the Rájás and their managers were heavily fined for presuming to resort to arms. Rája Dalelsing died on the 19th June 1867. The day before his death he expressed a wish to adopt Vakhatsing the son of Ajitsing, who, as stated above, was the nearest collateral, but had been passed over by the regent Nánibái in favour of Dalelsing. Vakhatsing was then in his seventh year. Subsequently Motiba, the widow of Dalelsing, was allowed to adopt Vakhatsing, paying the British Government a fine, *nazarána*, of one year's revenue. The adoption ceremony was performed on the 7th October 1867, and the Rája has since been receiving instruction, first at the *tálukdári* school at Ahmedabad, and subsequently at the Rájkumár College, Rájkot. He is married to Sarupkuar, the daughter of the Mahárāj of Khándu, a Bháyád of the Rája of Bánsváda in Meywár. He is entitled to a salute of nine guns, and has power to try his own subjects for capital offences.

Development, 1867-1879.

Between June 1867 and May 1879, the state was managed by an Assistant Political Agent, who since May 1879, has shared its administration with the chief, now nineteen years of age. During these twelve years, a detailed field survey of the state was completed, its boundaries demarcated, and its villages measured and mapped. The state land has been classified, and its assessment based on the survey principles current in British territory. Titles to alienated lands are being inquired into, and a quit-rent of 3*d.* on every 2*s.* (2 *annas* in the rupee) of assessment is imposed on all rent-free lands unsupported by written grants. The crop-share, *bhágbatái*, or *kaltar*, system, which afforded the Thándárs means of illicit gain, has been superseded, and the land revenue has consequently increased about twenty-five per cent. The customs revenue has been nearly doubled by better supervision and the greater facilities afforded to trade. Still the state is crippled by excessive alienations and is barely able to pay its way. During the

last two years, from special marriage and famine charges, the debt, which had been reduced to £6400, again rose to £10,400. Civil and criminal courts have been established, and the regular state police has been incorporated into the Rewa Kántha federal force. Among works of public usefulness, ten miles of a good road connecting the town with the Godhra highway have been made, school houses and police posts built, nine schools and a dispensary opened, vaccination largely introduced, and the town much improved by new buildings.

The following is the Lunávada family tree:



The order of succession is indicated by Roman numerals.

[1] Of Dayáldás' ten predecessors, the names only remain. They are Bhimsing, Gangdás, Udárán, Rágharvránsing or Vághsing, Malsing, Vanvirji, Akherájj, Kumbho Ráná, Jítsing, and Triloksing.

Sunth, in the north-east of Rewa Kántha, lies between 22° 55′ and 23° 33′ north latitude, and 73° 45′ and 74° 10′ east longitude. It has an area of 394 square miles, and in 1872, had a population of

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49,675 souls or 126·08 to the square mile. During the five yea ending 1878 it had an estimated average yearly revenue of £10,47 (Rs. 1,04,700).[1]

It is bounded on the north by Kadána in the Rewa Kántha an the states of Dungarpur and Bánsváda under Meywár; on the ea by the Jhálod sub-division of the Panch Mahálas; on the south by th Rewa Kántha state of Sanjeli and the Godhra sub-division of th Panch Mahálas; and on the west by the Rewa Kántha state Lunávada.

Aspect.

To the north the country is fairly flat and open, crossed by seven small streams on their way north to the Mahi; to the south it rugged covered with long craggy lines of hills.

Rivers.

The Mahi flows through the north-west and the Pánam through the south-west corner of the state. Near the centre the smal stream of Chibota passes by the village of Sunth, and towards th east the Suki flows past the town of Rámpur.

Hills.

A line of hills, of no great height, running in a curve from th Pánam river in the south to the Mahi in the north, divides the stat into two parts. Besides this principal chain, many other hills run i parallel lines from north to south.

Climate.

The climate is generally unhealthy and feverish. Between 187 and 1876 the highest thermometer reading was 103 and the lowes 50. The average fall of rain during the five years ending 1878 wa 41·9 inches.[2]

Soil and Produce.

The only arable land is in the valleys, where the soil, well charge with moisture, yields without manure two crops a year of ordina grain. Indian corn is the staple, and besides it millet, pulse, gra wheat, *bastí*, and in a few well-favoured spots sugarcane, are grow The forests yield a large supply of timber.

Population.

The 1872 census showed a total population of 49,675 souls 126·08 to the square mile. Of the whole number 48,637 or 97·

[1] *Sunth Balance Sheet, 1878.*

Receipts.	£.	Disbursements.	£.
Land Revenue	8699	Establishments	1478
Transit Duties, sayar	785	Police and Military	2011
Customs	383	Jail	429
Excise	438	Education	1008
Law and Justice	114	Medical	167
Miscellaneous	947	Allowances	381
		Public Works	698
		State charges	1428
		Tributes and fixed payments	180
		Survey charges	21
		Miscellaneous	130
Total ...	8666	Total ...	8987

[2] The details are 37·31 in 1874; 40·84 in 1875; 47·28 in 1876; 29·13 in 1877; 50·90 in 1878.

per cent were Hindus and 1038 or 2·09 per cent Musalmáns. Of the Hindus 701 were classed as Bráhmans; 626 as Kshatris, Rajputs; 745 as Vaishas, traders and merchants; 9309 as Shudras, cultivators, craftsmen, labourers, and depressed classes; and 37,256 as unsettled tribes including 36,923 Bhils and 333 Náikdás. Of the 48,637 Hindus, 833 were Vaishnavs, 64 of them Ramanujs, 170 Svámináráyans, and 599 Vallabhácháris; 691 were Shaivs; 185 Shrávaks, 66 Ascetics, and 46,862 of no special sect. Of the 1038 Musalmáns 9 were Syeds, 67 Shaikhs, 140 Patháns, 126 Bohorás, 3 Kábulis, 47 Arabs, 2 Baluchis, 61 Makránis, and 583 'Others'. Of the whole number 126 were Sunnis and 912 Shiás. There were 578 villages or 1·62 to the square mile, with, on an average, 85·94 persons to each village. Of the whole number, 534 had less than 200 inhabitants, 39 had from 200 to 500, 4 from 500 to 1000, and one, the town of Rámpur between 2000 and 3000 inhabitants. There were 11,564 houses, or an average of 32·54 to the square mile, and of 4·29 persons to each house. Of the houses, 1194 inhabited by 5311 persons, were of the better, and 10,370, with 44,364 inhabitants, of the poorer, sort.

Sub-divisions.

Sunth was formerly divided into five districts, Fategad, Vánkáner, Málvan, Thámba, and Rámpur. These have lately been reduced to two, the eastern and western divisions, nearly equal in size and divided by a range of hills. Sunth in the west and Rámpur in the east division are the only places of any size.

History.

The Sunth chiefs, Puvár or Parmár Rajputs by caste, claim to belong to the Mahipávat branch of the famous Málwa dynasty which boasts of Vikram of Ujain in the first century before Christ, and of Bhoj of Dhár in the eleventh century of the Christian era.[1] According to the Sunth bards, whose accounts are full of confusion and error, Jálamsing, a Pavár from mount Ábu established his power at, and gave his name to, the town of Jhálod in the Panch Maháls. Jálamsing's successors were Jhájsing, Bikamsing, Udesing, Pratápsing, and Jálamsing. The last of these chiefs was in 1247 defeated and slain by the Musalmáns. His son Sant and his brother Limdev, forced to leave Jhálod, retired to the hills, and after a few years (1255), Sant settled at the Bhil village of Brahmpuri, changing its name to Sunth, and Limdev established himself at Kadána. This may have been the date of the final settlement of the Rajputs at Sunth. But some tombstones, *páliás*, in the villages of Sunth and Sukhsar, between Sunth and Jhálod, show that as early as 1218 and 1221 there were fights in which Rajputs of the Padhiár or Parihár clan with their chief Vijayadev were slain. According to the bards, Rána Sant was succeeded by Navghan, Nápáji, Prithising, Suráji, Jesing, Akheráj, Gajsing, and Kumbho Ráno, the last of whom is said to have lived at the time of Ahmad Sháh I. (1411-1443)

[1] Malcolm's Central India, I. 99. The Mahipávat branch of the Parmárs is in Meywár represented by the Rávs of Bijoli, one of the sixteen higher nobles of the Udepur Rána's court. Tod's Rájasthán, I. 85.

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of Ahmedabad, and to have been defeated by him in 1443.[1] After this the state was tributary to the Ahmedabad kings, and, in their decline, received some additions of territory.[2] On the transfer of power to the Emperor Akbar (1572) the tribute seems to have been changed into service with a contingent of troops.[3] According to local accounts Kumbho Ráno was succeeded by Rámsing and Ráymal, whose successor Mandlik, as shown both in deeds and in temple inscriptions, ruled at Sunth between 1536 and 1565. Mándlik was followed by Surajmal, Ratansing, Prithising, and Sabalsing, who, from a copper plate grant and the writing in a Mahádev's temple in the village of Batakváda, appears to have flourished between 1607 and 1635. Sabalsing was succeeded by Gajsing, Máhvsing (1688 - 1704), Prithising (1728 - 1357), and Ratansing who died in 1753. Ratansing left some young sons and a daughter married to the Bánsváda chief. A party, coming from Bánsváda to Ratansing's funeral feast, taking advantage of the minority of the sons, killed three of them and established their chief's power over Sunth. The youngest son Badansing, a mere boy, was carried to the village of Málvan, and after some time the Khánt Kolis of Málvan taking up his cause attacked Sunth, drove out the Bánsváda party, and established Badansing in the chiefship. Badansing, a warlike prince, increased his estates at the expense of his neighbour the Thákor of Gad, a cadet of the Bánsváda house, and continued to rule till after 1774. In 1803 his successor Shivsing entered into a defensive treaty with Colonel Murray, commanding the British forces in Gujarát, a treaty that was subsequently disallowed by Lord Cornwallis, the Governor General.[4] Shivsing was succeeded by Kesarising who died in 1819, leaving an infant son Gajsing who survived his father's death by only a few months. The next Rája was Kaliánsing who continued to rule till 1835. In 1819 when Kaliánsing succeeded, Sunth was overrun by Sindia's troops and would have either been annexed or laid waste, had not the British Government stepped in, and, through the medium of Sir John Malcolm, arranged that on condition of Sindia withdrawing his troops it should pay a yearly tribute of about £610 (Baroda Rs. 7000).[5] The control of the state vested in the British Government under this arrangement (1819) was afterwards made over (1825) to the Rewa Kántha Political Agent. Kaliánsing died in 1835, leaving a son Bhavánsing only three years old. During his minority the state was managed by his mother Ráni Ráthodji Gulábkunvarba, a woman of strong will, but no great ability.

[1] It seems probable from his successes in east Gujarát and Málwa that Ahmad Sháh I. did force the Sunth chief to pay tribute. But in the Musalmán historians no reference to the Sunth chief has been traced, and the site pointed out as the battle-field between Kumbho Ráno and Sultán Ahmad is the same as that where are tombstones bearing dates as far back as 1218 and 1221. That the Musalmáns were at some time established in Sunth is shown by the remains of a mosque at Prathampur, five miles south of Sunth (see p. 116).

[2] Bird's Mirát-i-Ahmadi, 241. [3] Watson's Gujarát, 17.

[4] The terms of the treaty were the same as those for Lunávada. Vide page 128: also Aitchison's Treaties (1876), IV. 280,281.

[5] Aitchison's Treaties (1876), IV. 279,280.

Bhavánsing came of age in 1854. Early in his reign he had much trouble with the Kháuts who, presuming on the good services they had done his forefathers, refused to obey the Rája and did much damage by making raids into Lunávára and Kadána. Unable to bring them to order Bhavánsing applied for help to the Political Agent, and with his aid and by his advice making some concessions to the Kháuts, peace was restored. At the same time the Bhils on the north and east frontiers fighting with the chief of Gad caused much trouble. To overawe them a frontier fort named Fatehgad, or the fort of victory was built. But this measure failed and order was not restored till the Political Agent established a frontier military post with an officer under his own supervision. In 1865 the Rája fell under the displeasure of Government for attempting, by force of arms, to settle a boundary dispute with his neighbour the Lunávára chief. In 1870 on the occasion of the visit of His Royal Highness the Duke of Edinburgh, the Rája went to Bombay, and is said to have been so struck with the city, that he determined to improve the roads and buildings of his own capital. But in 1872, before any progress had been made with the proposed works, he died. With Bhavánsing the main branch of the Sunth family came to an end. The Sunth family has not the right of adoption. But the privilege was granted to the widowed Ráni and she after much search, for the nearest collateral had branched off fourteen generations back, chose, with the approval of Government, a son of the Sángávára family as heir. At the time of his adoption the young Rája was about twelve years old. In the following year he was sent to the Rájkumár College at Rájkot where he is still being educated (1879). In 1860, when the Panch Mahás were transferred by Sindia to the British Government, the Rája of Sunth became a British tributary paying a yearly sum of about £610 (Baroda Rs. 7000) and receiving a robe, *sirpáv*, worth about £3 (Rs. 30). He claims as *choth*, £60 12*s.* 4*d.* (Rs. 606-2-7) from Panch Mahás and Bánsvára villages.[1] In January 1879 the young chief was married to Dariávkuar, the daughter of the chief of Bambora in Meywár.

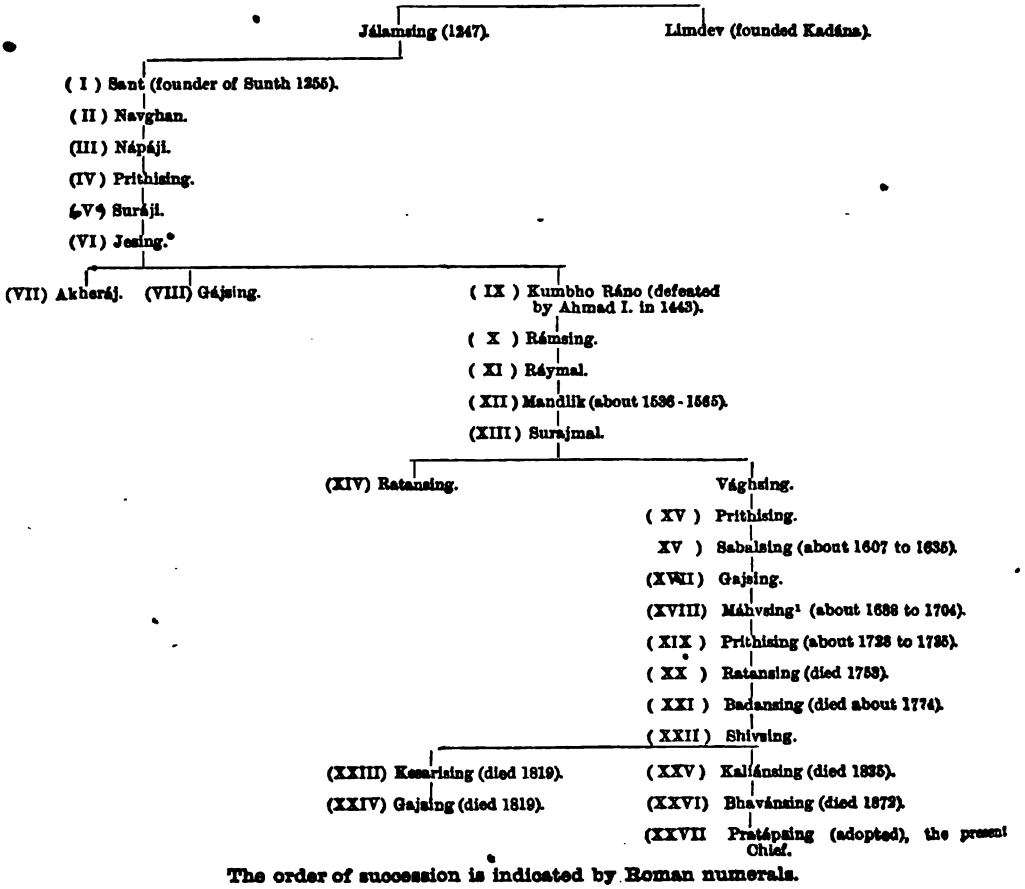
The state of Sunth came under direct management in June 1872, but it was not till April 1873 that permanent arrangements were made for its administration. As it was more backward than Lunávára no field survey was made. A circuit survey was completed and its internal and external boundaries were laid down. The revenue from some of the land was collected under the crop-share, *bhágbatái* or *kaltar*, system. In consequence of the abuses to which it gave rise, this system is being gradually superseded by a holding, *khátábandi*, system under which the holdings are roughly measured in half acres, *bighás*, and a money assessment is imposed. An inquiry has been made into land alienations, and, under the rules sanctioned for Lunávára, a quit-rent has been levied. The customs duties have been revised and better supervision and greater trade facilities provided. Civil and criminal courts have been established

[1] The amount of *choth* is as follows: from Gorádu in the Jhálod sub-division, Rs. 44-2-7; from the Godhra sub-division, Rs. 170; from Chilkári under Bánsvára, Rs. 317; from Sanjeli, Rs. 75; total, Rs. 606-2-7.

Chapter XIII. States. SUNTH.

like those in Lunávada. A regular police force, organized and placed under the superintendent of the Federal Police, has, since 1873, greatly increased the security of person and property. Rámpur the chief town of the district has been connected with Godhra by a cleared road, part of which was made at Sunth expense. The Lunávada road formerly impassable for carts has been much improved especially where it crosses some small hills. In Rámpur good substantial buildings for the state officials and for a dispensary have been built, and the town has been joined to its new suburb, named Pratáppura after the young chief, by a low level bridge across the river Suki. A good road with a double row of trees has been made from Sunth to the river Suki, and a few well built new houses add much to the appearance of the town. By sinking new and repairing old wells the water-supply has been greatly improved. Schools have increased from one to seven, and a dispensary, supplied with a good stock of medicines, is much resorted to by the poor.

The following is the Sunth family tree:



The order of succession is indicated by Roman numerals.

[1] One list makes Máhvsing the great grandson of Jagatsing the brother of Gajsing.

Bala'sinor, between 22° 53′ and 23° 17′ north latitude and 73° 17′ and 73° 40′ east longitude, with an area of 150 square miles, had, in 1872, a population of 41,984 souls or 279·89 to the square mile, and in 1878 an estimated revenue of about £8000 (Rs. 80,000).[1]

BA'LA'SINOR.

Boundaries.

It is bounded on the north by the Mahi Kántha states, on the east by the Mahi, the Rewa Kántha state of Lunávada, and a part of the Godhra sub-division of the Panch Maháls, and on the south and west by the Kaira district. It is about thirty miles long and from ten to twelve broad. Except for a chain of rocky hills in the west, the country is open.

Fevers are common, but the climate is on the whole healthy.

The soil is generally rich yielding millet, pulse, rice, oil-seeds, wheat, gram, and sugarcane.

Population.

The 1872 census showed a population of 41,984 souls or 279·89 to the square mile. Of the whole number 37,829 or 90·10 per cent were Hindus, and 4155 or 9·90 per cent Musalmáns. Of the Hindus 2911 were classed as Bráhmans; 848 as Kshatris, Rajputs; 3178 as Vaishas, traders and merchants; and 11,714 as Shudras, cultivators, craftsmen, labourers, and depressed classes; and 19,178 as unsettled tribes, 18,241 of them Kolis and 937 Bhils. Of the 37,829 Hindus 121 were Rámánujs, 150 Vaishnavs, 2460 Vallabhácháris, 4 Kabirpanthis, 583 Sváminárayans, 2473 Shaivs, 31,474 Unsectarian Hindus, and 564 Shrávaks. Of the Musalmáns 183 were Syeds, 1454 Shaikhs, 492 Patháns, 85 Moghals, 16 Memans, 280 Bohorás, 19 Arabs, 3 Makránis, and 1623 'Others'. Of the whole number 3875 were Sunnis and 280 Shiás. There were 249 villages or 1·66 to the square mile, with on an average 168 persons to each village. Of these 193 had less than 200 inhabitants, 33 from 200 to 500, 16 from 500 to 1000, 5 from 1000 to 2000, one from 2000 to 3000, and one, the town of Bálásinor, had 8836 inhabitants, of whom 6263 were Hindus, and 2573 Musalmáns. There were 9684 houses giving an average of 64·56 houses to the square mile and 4·33 persons to each house. Of the total number of houses 2998 inhabited by 9755 persons were of the better, and 6686 with 32,229 inhabitants of the poorer, sort.

Sub-divisions.

This state is divided into two distinct and nearly equal parts, the sub-divisions of Bálásinor and of Virpur. Bounded on the north by the Rewa Kántha state of Lunávada, on the east by Lunávada and the Kaira district, on the south by Kaira, and on the west by Ahmedabad, the Bálásinor sub-division consists of forty-one villages. The soil is rich yielding millet, rice, pulse, oil seeds, wheat, gram, and sugarcane. Except on the east, where the Mahi waters the villages on its banks, ponds and wells are used for irrigation. The Virpur sub-division is bounded on the north by Lunávada and the Mahi Kántha state of Magodi, on the east and south by Lunávada, and on the west by the Mahi Kántha petty states of Sáthamba and Gábat. Of its fifty-seven villages, which are much mixed with those of Lunávada, thirty-eight are state, *khálsa*, and nineteen

[1] This revenue includes a yearly claim on Kaira villages amounting to about £358 (Rs. 3580) and £85 (Rs. 847) from Lunávada.

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private, *inámi*, held on service tenure. The soil is rich yielding rice, millet, pulse, oil-seeds, and, in watered lands, a little sugarcane.

Of the early history of Bálásinor nothing certain is known. It must have been part of the Solanki estate of Virpur, till in 1505, Virpur was conquered by Mahmud Begada's general Bodi Moghal. The fortunes of Bálásinor are closely connected with those of the celebrated *Bábi* family, to which its present ruler belongs. The founder of the family was Sher Khán who, about the middle of the seventeenth century, was made door-keeper, *bábi*, of the Imperial Court; and in 1659 was appointed commandant, *thándár*, of the troublesome Koli district of Chuvál in the north-west of Ahmedabad. In 1693 his son Safdar Khán Bábi was governor of Pátan. In 1703 when Prince Muhammad Azam Sháh was appointed Viceroy of Gujarát, the Emperor sent an order to decoy Durgádás Ráthod, governor of Pátan, to Ahmedabad, and either confine or slay him. This order Safdar Khán Bábi offered to carry out, but failed owing to the bravery of Durgádás' grandson who, covering his retreat with the loss of his own and all his followers' lives, gave his grandfather time to escape. Shortly after (1705) Safdar Khán, beaten by the Maráthás at Ratanpur in Rájpipla, was taken prisoner and released only after paying a heavy ransom. About the same time Durgádás Ráthod again went into rebellion, when Safdar Khán, on condition of being made governor, promised to kill or take Durgádás. The offer was accepted, and, as from that time Durgádás is no more spoken of, Safdar Khán would seem to have succeeded in killing him. In 1717 when Haidár Kuli Khán was appointed deputy Viceroy, a dispute arose between him and Safdar Khán, and in the affray Safdar Khán's baggage was plundered. Collecting his followers Safdar Khán attacked the deputy Viceroy, but was defeated. In 1722 Muhammad Bahádur, son of Salábat Khán Bábi, son of Safdar Khán Bábi, was, with the title of Sher Khán, placed in charge of Sádra and Virpur. Three years later (1725), Safdar Khán Bábi died. In 1728, on the death of the governor of Junágad, Salábat Muhammad Khán Bábi was appointed deputy governor and sent his son Sher Khán to act for him. Two years later Salábat Muhammad Khán Bábi died, and Sher Khán Bábi, losing the government of Junágad, retired to his estate of Gogha. In the same year on paying his respects to the new Viceroy Abhaysing, he was confirmed in his father's lands, and, in 1732, on the capture of Baroda by the Viceroy, Sher Khán Bábi was placed in charge of the city. In 1734, while Sher Khán Bábi was visiting Bálásinor, Mahádáji Gáikwár, brother of Piláji, who then held Jambusar, sending for aid to Dámáji, marched on Baroda with a strong force. On his way to relieve the city, Sher Khán was defeated by Mahádáji and forced to retire to Bálásinor, leaving Baroda to fall into the Gáikwár's hands. Shortly after, Rangoji the Deputy of Umábái quarrelled with Punáji Vithal, and asked Sher Khan Bábi to help him. To this Sher Khán agreed, but not having funds to pay his troops, at first delayed, and afterwards plundered Mahudha and Nadiád. Not meeting with Rangoji, Sher Khán then went to Kapadvanj, and thence marched against the Marátha force

The Maráthás attacked him, and in the conflict many men on both sides were slain. Next morning, after an indecisive engagement, fighting ceased, and at night Sher Khán stole off towards Kapadvanj, joining Rangoji's forces. Shortly after (1746), Sher Khán was wounded and forced to take shelter with Rangoji in Kapadvanj. The town was besieged by the Gáikwár, but, with the help of Holkar, it was relieved. At Bálásinor, in 1753, in a dispute between Sher Khán Bábi and his mercenaries, the Arabs for a time took possession of the fortress on the hill. Shortly afterwards when Sher Khán Bábi was in his estate in Sorath, Sadáshiv Rámchandra went from Porbandar to Junágad, where he was joined by Sayájiráo Gáikwár. Sher Khán Bábi was there presented with some horses, and appointed Marátha deputy. In 1758 Sher Khán Bábi died at Junágad, and the nobles of his court seated his son Muhammad Mohobat Khán in his place. At Bálásinor Sher Khán Bábi was succeeded by his son Sardár Muhammad Khán who, opposing the Maráthás, was attacked by Sadáshiv Rámchandra, and forced to pay tribute. Two years later (1760), Bálásinor was taken by the Marátha commander Bhagvantráv and, in the next year, recovered by Sardár Muhammad Khán Bábi who, on condition of paying tribute, was allowed to keep it.[1]

Sardár Muhammad Khán was succeeded by his son Jamiat Khán, and he by his son Salábat Khán, during whose lifetime the control over the state came into the hands of the British Government.[2] Meanwhile both the Peshwa and the Gáikwár had established tribute rights over Bálásinor. In 1768, the Peshwa's manager at Ahmedabad levied a tribute of £300 (Rs. 3000), and this, afterwards increased to £1000 (Rs. 10,000), passed to the British on the fall of the Peshwa in 1817. In 1780, the Gáikwár imposed a tribute of £336 (Baroda Rs. 4000),[3] and this sum was permanently fixed in 1813 at the settlement of the affairs of the Mahi Kántha tributaries at Baroda Rs. 4001 and since commuted to £360 (Rs. 3601-2-7).[4]

In 1820 on Salábat Khán's death the succession was claimed by his kinsman the Nawáb of Junágad. This claim was disallowed, and Abád Khán, Salábat's cousin and adopted son, was raised to the chiefship, and the British opium regulations introduced into his state.[5] Abád Khán was only a boy, and as his state was seriously mismanaged, he was in 1822 removed in favour of his elder brother Idal Khán. After ruling nine years, Idal Khán was, in 1831, succeeded by his son Jorávar Khán. The disputed claims of Bálásinor and Lunáváda on Virpur continued to cause much annoyance, and in 1852, that both claimants might be under the same authority, the supervision of Bálásinor was transferred from Kaira to the Rewa Kántha. As the contending parties would hear of

[1] Compiled chiefly from Major Watson's Gujarát.
[2] During the time of this Nawáb, Arjunsing of Gad a vassal of the Bánaváda chief, levied contribution. Pás Mála, 484
[3] Bom. Gov. Sel. XXIII. 228, 229.
[4] Aitchison's Treaties (1876), IV. 258.
[5] Aitchison's Treaties (1876), IV. 282.

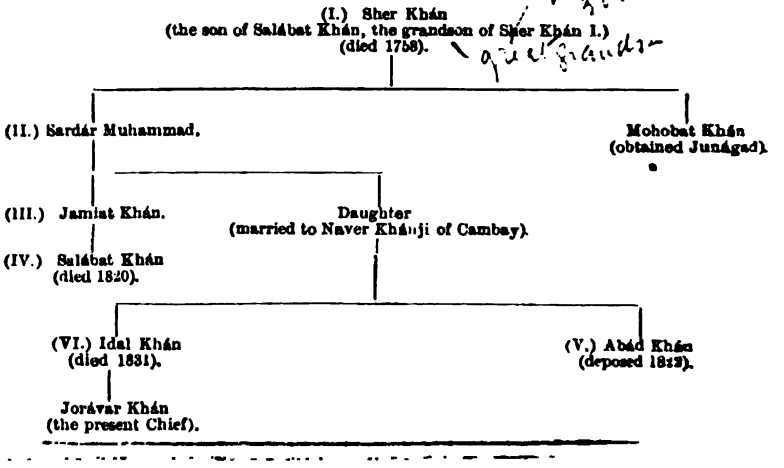
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no compromise, Virpur was managed by the Agency, and his share of the revenues paid over to each claimant. At last when, in 1867, Lunávada came under direct management, the whole Virpur question was inquired into, and as it was found that the Bálásinor rights were much more important than those of Lunávada, the sub-division was handed over to Bálásinor, Lunávada being relieved of a tribute of £247 (Rs. 2470).

The present Nawáb Joráwar Khán is (1879) fifty-three years of age. He has a brother Bahádur Khán and three living wives, Bibi Sardár Bakta, daughter of his uncle Abád Khán; Chánd Bibi, the daughter of a Ghánchi of Bálásinor; and Gajinbax of Baroda. He has two sons, Manovar Khán born in 1847, and Budhu Mia born in 1870, and a daughter Dosi Bibi born in 1865. He is a chief of the second class, and is entitled to a salute of nine guns. He pays a tribute of £1108 (Rs. 11,080) to the British, and of £360 (Rs. 3600) to the Gáikwár Government.

The following is the Bálásinor family tree:



SANKHEDA MEHVA'S.

Sankheda Mehva's, lying between 21° 49′ and 22° 5′ north latitude, and 73° and 74° 10′ east longitude, with an area of about 311 square miles, a population of 46,966 souls or 150 to the square mile, and, during the five years ending 1878, an estimated yearly revenue of about £11,000 (Rs. 1,10,000), includes twenty-seven estates varying in size from one to 103 villages.

Boundaries.

It is bounded on the north by Gáikwár territory, on the north-east and east by Chhota Udepur, on the south by Rájpipla and Khándesh, and on the west by Gáikwár territory. The twenty-seven Sankheda Mehvás estates, much mixed among themselves and with Baroda villages, may be roughly brought under eight groups, seven of them Rajput, and one Musalmán. The Musalmán group, Pántlávdi, has five villages, with an area of five square miles, and a yearly revenue of £500. The following are the chief available details of the Rajput groups.

Sankheda Mehvás Rajput Estates, 1879.

Group.	State.	Villages.	Square Miles.	Revenue in £.	Tribute. £. s.	Tribute. To whom.
1 Chohan	Mándva	16	16½	2900	221 10	Gáikwár.
	Shanor	6	11½	1000	157 16	Ditto.
	Agar...	28	17	1000	18 12	Ditto.
	Sindiápura (A) ...	4	4	300	5 14	Ditto.
	Devalia	1	½	100	Nil.	
	Vanmála (A) ...	11	10½	400	13 6	Ditto.
	Alva (A)	11	5	550	6 14	Ditto.
	Gad	103	128	2000	47 10	Chhota Udepur.
2 Ra'thod (Vajiria)	Vajiria... ...	22	21	2700	500 14	Gáikwár.
	Nángám ...	4	3	200	129 8	Ditto.
	Vásan	7	5½	400	115 2	Ditto.
	Bihora	2	1½	80	5 2	Ditto.
	Dudhpur ...	1	¾	30	3 10	Ditto.
	Vora (A) ..	4	2¼	500	85 4	Ditto.
	Chorángla	17	16	300	9 10	Ditto.
3 Cha'vda	Bhilodia	11	9	900	242 12	Ditto.
	Rámpura	4	4½	350	142 4	Ditto.
4 Gohil....	Jiral Kámsoli (A) ...	10	5	340	33 6	Ditto.
	Chudesar (A) ...	4	2½	80	31 2	Ditto.
	Nalia...	1	1	60	3 14	Ditto.
5 Dafma..	Virpur	2	12½	1000	35 12	Ditto.
	Regan	1	¼	50	46 2	Ditto.
	Virampura	2	1	70	10 6	Ditto.
	Uchád	12	8½	900	88 6	Ditto
6 Solanki ...	Nasvádi	27	19½	1000	109 2	Ditto.
7 Parmár ...	Palásni (A)... ...	14	12	500	213 2	Ditto.

NOTE.—The states marked (A) are at present under the direct management of the Political Agent.

Aspect.

The district is for the most part open, only a small portion in the south-east being hilly and covered with forest. It is crossed by several rivers. Besides the Narbada which forms its boundary on the south-east and south-west, there is, in the north, the Or or Orsang, and through the centre, flowing from east to west, the Heran, Asvan, and Men. Besides a few hills in the south-east on the bank of the Narbada, a forest-clad range, from 250 to 300 feet high and about four miles long, runs through the Nasvádi estate, parallel to the course of the Asvan. Except in Gad, Palásni, and a few other hilly and forest covered tracts, the climate of the Sankheda Mehvás is on the whole healthy. There are three kinds of soil, alluvial, light, and black.

Population.

The 1872 census showed a total population of 46,966 souls or 150·5 to the square mile. Of the whole number 44,883 or 95·57 per cent were Hindus; 2066 or 4·40 per cent Musalmáns; and 17 Pársis. Of the Hindus 528 were classed as Bráhmans; 4843 as Kshatris, Rajputs; 733 as Vaishas, traders and merchants; 5586 as Shudras, cultivators, craftsmen, labourers, and depressed classes; and 33,193 as unsettled tribes, including 12,595 Bhils, 11,925 Dhánkás, 8043 Kolis, 496 Náikdás, and 134 Válvis.

Of the 44,883 Hindus 850 were Vaishnavs, 38 of them Rámánujs, 26 Virvaishnavs, 779 Vallabhácháris, and 7 Kabirpanthis; 545 were Shaivs; 60 Shrávaks; and 43,430 belonged to no special sect.

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SANKHEDA MEHVA'S.

Population.

Of the Musalmáns 2017 were Sunnis and 49 Shiás. Of these 8 were Syeds, 115 Shaikhs, 100 Patháns, 52 Bohorás, and 1791 'Others.' The 17 Pársis were Shahansháis. There were 326 villages, or 0·75 to the square mile, with, on an average, 144 persons to each village. Of the whole number, 254 had less than 200 inhabitants, 60 from 200 to 500, 8 from 500 to 1000, and four from 1000 to 2000. There were 9674 houses and 9468 enclosures, giving an average of 22·42 houses, and 21·94 enclosures, *khadkis*, to the square mile, 4·85 persons to each house, and 4·96 to each enclosure. Of the houses 807, inhabited by 5101 persons, were of the better, and 8867 with 41,865 inhabitants of the poorer, sort.

(1) *Chohán Group.*

Of the twenty-seven Sankheda Mehvás estates the following are the chief available details. The Chohán group of eight estates are Mándva, Shanor, Agar, Sindiápura, Devalia, Vanmála, Alva, and Gad. MA'NDVA, in the west, is bounded on the north by Shanor, on the east and west by Gáikwár territory, and on the south by the Narbada. It has sixteen villages with an area of sixteen and a half square miles, and an estimated yearly revenue of about £2900 (Rs. 29,000), about £1500 (Rs. 15,000) from the estate, and the rest from outlying lands in Baroda territory. It pays the Gáikwár a yearly tribute of £221 10*s.* (Rs. 2215). The soil is chiefly a rich black loam yielding cotton, millet, sesamum, sugarcane, and other valuable crops. The bulk of the people are Kanbis and Rajputs. Stretching into the rich Gujarát plain, Mándva suffered much from Marátha encroachment. The right of the Mándva chief to share both in the revenues and lands of Gáikwár villages shows that his power once stretched nearly as far as the city of Baroda. But long before the present century, its power had been reduced by the separation of the Shanor villages. Mándva, at the meeting of the Narbada and Orsang, is held in much esteem as a place of pilgrimage. In consequence of the indebtedness of the Rána, this estate was, between 1867 and 1879, under the direct management of the Political Agent. To the north of Mándva, divided north and south into two nearly equal parts by the Orsang, the six villages of the SHANOR estate have an estimated area of 11¼ square miles, and a yearly revenue of about £1000 (Rs. 10,000). It pays the Gáikwár a yearly tribute of £157 16*s.* (Rs. 1578). East of the river, the land is rather wild and rough, but to the west it is rich, yielding cotton, millet, oil seeds, sugarcane, and rice. The estate belongs to a younger branch of the Mándva family. AGAR, bounded on the north and east by Vanmála, on the south by Kámsoli, and on the west by Vajiria, is near the centre of the Sankheda Mehvás. Its twenty-eight villages with an area of seventeen square miles, yield an average yearly revenue of about £1000 (Rs. 10,000). It pays the Gáikwár a yearly tribute of £18 12*s.* (Rs. 186). The soil is partly black loam and partly sandy. It yields cotton, millet, oilseeds, rice, and gram. Most of the people are Bhils, and the tillage is careless and backward. Though still one of the largest of the Sankheda estates, Agar has lost much by the allotment to younger sons of the estates of Vanmála and Sindiápura, and, by the mortgage of many villages, to the Virpur chief. On the high road, half-way between Agar and Vajiria,

are the ruins of the fort of Kukrej, according to local story a place of very great antiquity.[1] Sindia'pura, like Vanmála the portion of a cadet of the Agar house, has two separate parts, one surrounded by the lands of the parent state of Agar, and the other between Vanmála and Nasvádi. It has four villages with an area of four square miles, and a yearly revenue of about £300 (Rs. 3000). It pays the Gáikwár a yearly tribute of £5 14*s.* (Rs. 57). The estate has been under direct management since 1870. The village of Devalia, one mile in extent, held by a cadet of the Agar house, pays no tribute. Vanma'la, held by cadets of the Agar house, is bounded on the north by Gáikwár villages, on the east by Sindiápura, on the south by the estate of Agar, and on the west by Vora. Its eleven villages have an area of ten and a half square miles, and a yearly revenue of about £400 (Rs. 4000). It pays the Gáikwár a yearly tribute of £13 6*s.* (Rs. 133). Except a few isolated limestone hills, the surface is generally flat, and the soil good. Its people are Bhils, lazy and unskilled, leaving much of the estate under grass and brushwood, and, only near their hamlets, growing patches of the coarser grains. In consequence of the heavy indebtedness of the Thákor, the estate has, since 1877, been taken under direct management. The Alva estate of eleven villages, bounded on the north and south by Virpur and Pántlávdi, on the east by Gáikwár villages and Pántlávdi, and on the west by the village of Devalia, has an area of five square miles, and a yearly revenue of about £550 (Rs. 5500). It pays the Gáikwár a yearly tribute of £6 14*s.* (Rs. 67). Most of the people are Bhils, rude and unskilled husbandmen. The chief crops are millet, rice, gram, and oil-seeds. In consequence of the death of the Thákor, Alva was in 1878 taken under the direct management of the Political Agent. Gad, in the extreme south-east, is bounded on the north and east by Chhota Udepur, on the south by the Narbada separating it from Khándesh, and on the west by the estates of Palásni and Virpur, by part of the Tilakváda sub-division, and Gárdeshvar in Rájpipla. Including 103 villages, thirty-nine of them assigned to the chief cadets, this estate, the largest in the Sankheda Mehvás, has an area of 128 square miles, and an estimated yearly revenue of about £2000 (Rs. 20,000). Through the Political Agent it pays the Chhota Udepur chief a yearly tribute of £47 10*s.* (Rs. 475). North of the Men the land is fairly flat and open. But to the south it grows gradually rockier and more thickly wooded till, near the Narbada, it is, except on foot, impassable. The cultivators, almost all Bhils, are idle and unskilled. The chief products are, in the rainy season *bájri, mag, banti, kodra,* rice and *tuver* in small quantities, and, in the cold weather, gram. The Thákor, a Chohán Rajput, represents a younger branch of the Chhota Udepur house. The date of the establishment of Gad as a separate family is not known. Their poverty and the wildness of their country probably saved them from Musalmán conquest. The people are in every way most primitive. The chief used to live

[1] See below, p. 162.

Chapter XIII. States.

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as a common villager at Gad in the wild country south of the Men. He has lately moved north to Boriád, and built a larger and more suitable house.

(2) *Rathod Group.*

The seven Ráthod estates form two groups, Vajiria and Chorángla. In the west, on the south bank of the Heran river, lies VAJIRIA with its five branches, Nángám, Vásan, Bihora, Dudhpur, and Vora. With five of its villages entirely, and a sixth all but surrounded by Gáikwár territory, the main body of the Vajiria estate is girt and mixed with the lands of its five branches. Its twenty-two villages have an area of twenty-one square miles, and a yearly revenue, including land and money rights in Gáikwár territory, of about £2700 (Rs. 27,000). It pays the Gáikwár a yearly tribute of £500 14*s.* (Rs. 5007). In the north-west, near the village of Vajiria, is a cluster of hills covered with forest and broken by water-courses. Most of the rest, though seamed with ravines, is level. In the west the soil is a rich black loam yielding all the more valuable crops, cotton, oil-seeds, millet, rice, and gram; towards the east the lighter soil yields only such inferior crops as *vál*, *mag*, and *kodra*. Before the sub-division reduced it to its present size, Vajiria was a large estate, separating the Chohán of Mándva and Shanor from those of Agar and Vanmála. In consequence of the imbecility of the Thákor, this estate has, since 1866, been under the direct management of the Political Agent. Of the five branches of the old Vajiria estate, NA'NGA'M is bounded on the north by Vajiria, on the east by Nalia and Chudesar, on the south by the Narbada, and on the west by some Gáikwár villages. Its four villages, divided among four shareholders, have an area of three square miles and an estimated yearly revenue of £200 (Rs. 2000). It pays the Gáikwár a yearly tribute of £129 8*s.* (Rs. 1294). The estate is very poor, the shareholders little more than common husbandmen. The people are chiefly Bhils raising only the coarser and more easily grown crops. The date of the establishment of Nángám as a separate estate is not known. VA'SAN, with seven villages divided into two groups, one on the north and the other on the west of Vajiria, has an area of five and a half square miles, and a yearly revenue of £400 (Rs. 4000). It pays the Gáikwár a yearly tribute of £115 2*s.* (Rs. 1151). The lands of both groups are much broken by ravines, and the tillage, almost entirely in the hands of Bhils, is poor and rude. The date of the establishment of Vásan as a separate estate is not known. BIHORA, originally part of Vajiria or its offshoots Vásan and Vora, includes two villages, with an area of one and a quarter square miles, and an estimated yearly revenue of about £80 (Rs. 800). It pays the Gáikwár a yearly tribute of £5 2*s.* (Rs. 51). The proprietor is little more than a common husbandman. The DUDHPUR estate of one village, originally a part either of Vajiria or of its offshoots Vásan and Vora, has an area of three quarters of a square mile, and a yearly revenue of about £30 (Rs. 300). It pays the Gáikwár a yearly tribute of £3 10*s.* (Rs. 35). The proprietor is little more than a common husbandman. VORA, with four villages, divided into two groups by the lands of Vásan, has an area of three and a quarter miles, and an estimated yearly revenue of about £500 (Rs. 5000). It pays the Gáikwár a yearly tribute of £85 4*s.* (Rs. 852). As the

country is much broken by ravines, the tillage area is small. The estate is well managed, and Vora, the Thákor's head-quarters, is a place of some trade with several Vánia families. The date of the establishment of Vora as a separate estate is not known. In consequence of the death of the Thákor in 1879, the estate has been taken under direct management. Cut off from the rest of the Mehvás, in Gáikwár territory some miles north of Vanmála and Nasvádi, is CHORA'NGLA, the second main Ráthod estate. Its seventeen villages, with an area of sixteen square miles, are divided into six shares, Chorángla with eight villages, Deroli with one, Vardle with two, Sarsauda with three, and Timbi with two, and to the east Ghelpur, a detached village on the border line between Gáikwár and Chhota Udepur territories. The total estimated yearly revenue of all the shares is £300 (Rs. 3000), and the yearly tribute to the Gáikwár £9 10*s.* (Rs. 95). Throughout, the land is much broken with ravines and water-courses. The crops grown are millet, cotton, pulse, castor-seed, rice, and gram. There are a few Kanbis and Rajputs, but the bulk of the people are Kolis.

(3) *Chávda Group.*

The two Chávda Rajput estates of Bhilodia and Rámpura lie north-west of the Ráthod villages. BHILODIA, bounded on the north by the Rámpura estate, on the west by the Ráthod estates of Vajíria, Vora, and Bihora, and on the south and west by Gáikwár territory, is equally divided between two shareholders. Its eleven villages have an area of nine square miles, and an estimated yearly revenue of £900 (Rs. 9000). It pays the Gáikwár a yearly tribute of £242 12*s.* (Rs. 2426). The land is much broken by ravines. But the soil is mostly a rich black loam yielding the better class of crops, cotton, millet, oil-seeds, sugarcane, and rice. RA'MPURA, an offshoot of the Bhilodia estate, bounded on the north-east and west by Gáikwár territory and on the south by Bhilodia, is divided among three shareholders. Its four villages have an area of four and a half square miles, and an estimated yearly revenue of £350 (Rs. 3500). It pays the Gáikwár a yearly tribute of £142 4*s.* (Rs. 1422). As in Bhilodia the soil is rich and yields the better kinds of crops.

(4) *Gori Group.*

South of the Chohán estates of Alva and Agar, between the Asvan and the Men near the town of Tilakváda, is a settlement of Gori Rajputs, now divided into the three estates of Jirál Kámsoli, Chudesar, and Nalia. The eight and a half miles over which these estates extend, though of rich soil are much broken by ravines, and the people are very poor growing only the coarser grains. Of the three estates, JIRA'L KA'MSOLI, divided among three shareholders, has ten villages, with an area of five square miles, and an estimated yearly revenue of £340 (Rs. 3400). It pays the Gáikwár a yearly tribute of £33 6*s.* (Rs. 333). In consequence of disputes among shareholders it has been under direct management since 1870. CHUDESAR, divided among two chiefs and fourteen under-shareholders, has four villages with an area of two and a half square miles, and an estimated yearly revenue of £81 10*s.* (Rs. 815). It pays the Gáikwár a yearly tribute of £31 2*s.* (Rs. 311). It has been under direct management since 1870. NALIA, a single village, divided

between two shareholders, is one square mile in area, and has an estimated yearly revenue of about £60 (Rs. 600). It pays the Gáikwár a yearly tribute of £3 14*s.* (Rs. 37).

Dáima Group.

South of the Gori settlement, beyond the river Men, is the Dáima Rajput estate of Uchád now divided into four parts, Virpur, Regan, Virampura, and Uchád, covering between them an area of 26 square miles. The VIRPUR estate, originally including only the villages of Virpur and Vásna near Uchád on the Narbada, was early in the present century greatly added to by its chief Báji Dáima. This man, a noted freebooter, gave himself up at the time of settlement in 1825. He was then confirmed in his estate, and having a keen eye for money-lending and other business, managed at the expense of his neighbours, the chiefs of Uchád, Agar, and Rájpipla, to increase his property to twenty-two villages, and made his family one of the largest landholders in the Sankheda Mehvás. The present Virpur estate covers an area of twelve and a half square miles and yields a yearly revenue of £1000 (Rs. 10,000), paying the Gáikwár a yearly tribute of £35 12*s.* (Rs. 356). In the Agar part the soil is a rich black loam yielding millet, cotton, and oil-seeds. In the parts near Uchád the soil is lighter and the ground much broken by ravines and water-courses. Here millet is the chief crop, but cotton, oil-seeds, and, on the river banks, tobacco, are also grown. The Rájpipla villages, hilly and timber-covered, yield only scanty and coarse crops and the flowers and berries of the *mahuda* tree. REGAN, a single village west of Uchád, with a good Narbada frontage, is divided among three shareholders. With an area of about four square miles, it yields an annual revenue of £50 (Rs. 500), and pays the Gáikwár a yearly tribute of £46 2*s.* (Rs. 461) leaving almost nothing to the proprietors. In soil, crops, and people, it does not differ from Uchád. VIRAMPURA, on the Men to the north-west of Uchád, has two villages with an area of one square mile and an estimated yearly revenue of £70 (Rs. 700), paying the Gáikwár a yearly tribute of £10 6*s.* (Rs. 103). The proprietor is little more than a common husbandman. The soil is partly black and partly light, growing crops of millet, *tuver*, and rice; the people are mostly Bhils. UCHA'D, the parent state, now brought down to twelve villages, has an area of eight and a half square miles and an estimated yearly revenue of about £900 (Rs. 9000). It pays the Gáikwár a yearly tribute of £88 6*s.* (Rs. 883). The inhabitants are mostly Kolis growing the coarser crops.

Solanki Group.

To the east of the Chohán estates of Ágar, Vanmála, and Sindiápura, and bounded on the north and south by Gáikwár and on the east by Palásni territory, is Nasvádi the only Solanki estate in this part of the country. Its twenty-seven villages have an area of nineteen and a half square miles, and yield an estimated yearly revenue of £1000 (Rs. 10,000), paying the Gáikwár a yearly tribute of £109 2*s.* (Rs. 1091). The Asvan river divides the estate into two nearly equal parts, an open plain on the north but somewhat hilly and thick-wooded in the south. The soil is fairly rich, yielding crops of millet, cotton, rice, *tuver*, castor-seed, and gram.

Parmár Group.

To the east of Nasvádi and bounded on the north and south by Gáikwár villages, and on the east by the Gad estate, Palásni is the

only Parmár estate in the Sankheda Mehvás. Its fourteen villages have an area of twelve square miles and yield an estimated yearly revenue of £500 (Rs. 5000), paying the Gáikwár a yearly tribute of £213 2*s.* (Rs. 2131). Like Nasvádi its soil is fairly rich, and yields crops of the better grains. In consequence of the minority of its chief, it has, since 1864, been under the direct management of the Political Agent.

The Pántlávdi estate, on the southern border of the Mehvás, contains two distinct groups, one of four villages, between the Alva and Vanmála estates, and the other of one village within the limits of the Amroli division of the Tilakváda sub-division. The proprietors, called Kháns, are supposed to be the descendants of some military adventurer. But nothing is known of their origin or of the date of their gaining the estate. Its five villages have an area of five miles, and an estimated yearly revenue of about £200 (Rs. 2000). It is free from the payment of tribute. The soil is black, the chief crops rice, millet, *tuver*, and *kodra*, and the people mostly Kolis.

History.

In the sacred hill of Pávágad centre the family histories of the Sankheda Mehvás chiefs. Of the Thákors or landed gentry, few can trace their families beyond the time, when a Chohán prince reigned at Chámpáner, and drew the Rajput chivalry of eastern Gujarát to defend the great stronghold of Pávágad, when (1482-1484) threatened by the armies of Mahmud Sháh Begada. The fall of Pávágad forced the Rajput chiefs to retire to the difficult country between the rivers Orsang and Narbada. There would seem at first to have been eight chief families, a Ráthod at Vajiria; Chohán at Agar, Mándva and Gad; a Dáima at Uchád; a Gori at Jirál; a Solanki at Nasvádi, and a Parmár at Palásni. Later on, pressed by the Musalmáns, the chiefs of Vajiria, Agar, Uchád, and Jirál, embraced Islám, and became known as Molesaláms, while those of Mándva, Nasvádi, Palásni, and Gad, kept their lands without changing their faith. In time the eight original families became sub-divided. Younger branches of the house of Vajiria, taking their shares of the family estates, established themselves at Vásan, Vora, Nangám, Dudhpur, and Bihora; in the same manner Vanmála and Sindiápura separated from Agar; Shanor from Mándva; Regan, Virpur, and Vásan from Uchád; and Chudesar and Nalia from Jirál. Early in the eighteenth century, when Moghal authority was weakened and Marátha supremacy not established, the Sankheda chiefs were able to spread their power over the rich plain lands of Gujarát enforcing tribute in land and money as far as the walls of Baroda. But they had no long respite, for the Maráthás, not content with recovering the chief part of the revenues of the plain villages, pressed the chiefs in their own lands, and by sending an armed force wrung from them the payment of a yearly tribute. When Baroda was in the hands of a strong ruler, the Sankheda chiefs were forced to pay a regular tribute and to refrain from disorder and plunder. But with a weak ruler at Baroda they burst out like a half-quenched fire, and became the terror of the country. In 1822 the chiefs were in rebellion, paying tribute only under the pressure of fire and sword,

SANKHEDA MEHVA'S. History.

plundering villages, and stopping all trade highways. As it had become responsible for public peace in Gujarát, the British Government determined that the unruly chiefs should be brought to order. The duty was entrusted to the Political Agent Mr. Willoughby, who, in three years, in spite of the rugged difficult country, hunted down and secured all the rebel chiefs, and arranged with the Gáikwár to grant them terms that would ensure their future subsistence. In 1825 the petty chiefs engaged to live peaceably; to pay their dues regularly; to leave the settlement of the boundaries of their estates, and of their rights in Gáikwár villages, to the British Government; and to give up all offenders who might take refuge in their lands. At the same time (7th September 1825), the Gáikwár, after recording what estates and villages should be included in the agreement, stipulated that the tribute of the larger estates should be paid through the British Government, and of the smaller through the local authorities; he confirmed the proprietors in their existing rights of every description; conceded that all boundary and other disputes should be settled through the medium of the Political Agent; acknowledged their independence in their own villages, and their rights of hereditary succession and adoption; and left their general control and management in the hands of the Political Agent. During the fifty years that have since passed the Mehvási proprietors have given little trouble. They have ceased to be robbers and freebooters, paid their tribute regularly, and accepted the Political Agent's settlement of their boundary and succession disputes; they have spread tillage, and increased the resources of their estates. Among the rights guaranteed to the Sankheda chiefs by the Gáikwár in 1825, one of the most important was that of holding share, *vánta*, lands in Gáikwár villages, and, under *toda girás* and other names, of recovering from them certain money dues. These rights were enjoyed without question, till in 1862, Khanderáo Gáikwár ordered a levy of one-eighth (2 *annas* in the rupee) from all holders of rentfree land and revenue claims. Against this order, the share, *vanta*, and allowance, *toda girás*, holders under the protection of the Rewa Kántha Agency appealed, and, after some discussion, the Baroda court admitted that the order could not apply to claims guaranteed by the 1825 settlement. The great question of the extent of the guaranteed claims was opened up, and a special officer has now for some time been employed in examining them.[1]

PA'NDU MEHVA'S.

Pa'ndu Mehva's. Except Umeta in the extreme west which stands on the right bank of the river, the Pándu Mehvás estates, including Dorka, Ráeka, and Anghad forming together the Dorka Mehvás, stretch about fifty miles along the left bank of the Mahi in a narrow broken line. This belt of estates has an area of 137½ square miles, an estimated population of 41,618 souls, and, during the five years ending 1878, an average yearly revenue of £11,000 (Rs. 1,10,000). Except near the Mahi, where it is cut with ravines, the country is level. Besides the Mahi, that, flowing from north-

[1] Some details have already been given p. 66.

east to south-west, forms the northern boundary of all the estates except Umeta, the river Karad divides Mevali into two nearly equal parts, and, in Jumkha, joins the Goma, which, flowing through Sihora and Náhára, forms the south boundary of Gotardi. The Mesri crossing Jesar, Chháliar, Sihora, and Náhára, empties itself into the Mahi at the town of Sihora.

Chapter
State
Pa'ndu Me

The climate is generally healthy and the soil light, yielding where well tilled, rich crops of millet, rice, and sugarcane.

Product

The 1872 census showed a population of 41,618 souls or 303·7 to the square mile. Of the whole number 40,095 or 96·34 per cent were Hindus, and 1523 or 3·66 per cent Musalmáns. Of the Hindus, 909 were classed as Bráhmans; 2591 as Kshatris, Rajputs; 598 as Vaishas, traders and merchants; 32,382 as Shudras, cultivators, craftsmen, labourers, and depressed classes; and 3615 unsettled classes, including 235 Bhils and 3380 Kolis. Of the 40,095 Hindus 1225 were Vaishnavs, 9661 Rámanujs, 37 Sváminárayans, 721 Vallabhácháris, and 2612 Kabirpanthis; 1895 were Shaivs; 107 ascetics; 23,733 Unsectarian Hindus; and 104 Shrávaks. Of the Musalmáns 16 were Syeds, 49 Shaikhs, 216 Patháns, 3 Memans, 68 Bohorás, 15 Makránis, and 1156 were entered as 'Others.' Of the whole number 1491 were Sunnis and 32 Shiás.

Populati

The number of villages was 154 or 0·7 villages to the square mile, and the average village population 270. Of the whole number 105 villages had less than 200 inhabitants, 31 from 200 to 500, 9 from 500 to 1000, 6 from 1000 to 2000, 2 from 2000 to 3000, and one the town of Bhádarva, between 3000 and 5000 inhabitants. The houses numbered 10,350 giving an average of 49·7 houses to each square mile, and 4 persons to each house. Of the total number of houses 2493 inhabited by 9559 persons were of the better, and 7857 with 32,059 inhabitants of the poorer, sort.

The estates bordering on the river Mahi are twenty-six in number, and though they only cover 137½ square miles, their river frontage stretches along fifty-eight miles. In former times the Kolis owned all the land in the Mahi valley, and were gradually ousted by various Rajput tribes. Some estates in the Mehvás are still held by Koli proprietors and others by Báriyás, who claim a part Rajput descent, probably from discontented chiefs who had 'gone out' in revolt, and had married the daughters of some of their Koli supporters. According to the common phrase, they took water from a Bhil and so lost caste. The Pándu Mehvás states form four groups, one owned by Kolis; one by Báriyás; one by Rajputs; and one by Muhammadans. There are seven Koli estates, single villages divided among a number of shareholders. The estate of Mevali is five miles in extent with one parent village and four hamlets. It is divided into four shares. The yearly income from all sources is £210 (Rs. 2100), and the tribute paid to the Gáikwár £150 (Rs. 1500). The part to the north of the Karad river is the richest, yielding crops of millet, cotton, oil-seeds, and sugarcane. The land to the south of the river is untilled growing only grass. It borders on the Gáikwár's Sávli sub-division, of which it once formed a part.

Sub-divisio

(1) Koli Gro

PÁNDU MEHVÁS. *Koli Group.*

North of Mevali, and separated from it by Jumkha and Náhára, with the Goma river on the south and Gáikwár land in the west, is GOTARDI Divided among four shareholders, this estate, of one village and three hamlets, is 1½ square miles in area, and yields a revenue of £60 (Rs. 600), paying the Gáikwár a yearly tribute of £42 10*s.* (Rs. 425). Between the Pándu estate and some villages of Kálol in the Panch Maháls, are the two small estates of Kasla Pagi, and Moka Pagina Muváda. These estates, each of one village, have a collective area of two square miles. The first, owned by five shareholders, has a yearly income of £10 (Rs. 100), and pays the Gáikwár a yearly tribute of £6 10*s.* (Rs. 65). The second, divided between two holders, has a yearly income of £25 (Rs. 250), and pays the Gáikwár a yearly tribute of £12 10*s.* (Rs. 125). The holders are poor, known as *pagis* or trackers, and in no way above common husbandmen. GOTHRA on the Mahi, bounded on the south by Gáikwár, and on the north and east by Panch Maháls territory, is cut off from the rest of the Mehvás. Divided among three Koli shareholders known as *kotwáls*, it has an area of 1¾ miles, a yearly revenue of £63 10*s.* (Rs. 635), and pays the Gáikwár a yearly tribute of £20 2*s.* (Rs. 201). Though most of the land is covered with brushwood, the village has some importance from lying on the main road between Gujarát and Malwa, and commanding one of the best of the Mahi fords. Besides the Koli proprietors, some Syeds of Páli on the other side of the Mahi, have a share in the village revenues. This estate is at present under direct management. Four miles south of Gothra is JESAR, bounded on the north by Gáikwár territory, on the east by Panch Maháls villages, and on the south and west by villages of the Pándu Mehvás. It has an area of 1¼ miles, a yearly revenue of £40 (Rs. 400), shared between four joint owners, and pays a Gáikwár tribute of £15 2*s.* (Rs. 151). Watered by the Mesri river the soil is good, and, were the owners less sunk in debt, could yield almost any crop. ANGHAD the south-most village in the Mehvás, lying on the Mahi is cut off from the other estates by Gáikwár land. With an area of 3½ miles, shared among six joint Koli owners, three of them called *kotwáls* and three *pagis*, it yields a yearly revenue of about £200 (Rs. 2000), and pays a Gáikwár tribute of £175 9*s.* (Rs. 1754½). The soil is good, but the ground is much cut by ravines. A thrifty Kanbi population could in a short time double the revenue. The Anghad Kolis are notorious thieves. During the mutiny (1857-1859) time, they gave such trouble that their village was moved to a more open part of the country. One share of this estate is under direct management. This finishes the Koli group. All the villages are wretchedly poor, burdened by the tribute, and cut into such small shares that the hope of improvement is small.

Bariya Group.

The Báriya group includes seven estates, six of them close together in the heart of the Pándu Mehvás, and the seventh and largest, UMETA, in the extreme west. Of these the largest and probably the oldest is SIHORA. Divided into two by a strip of Amrápur land, it has an area of 15½ square miles, containing 25 villages and hamlets yielding a yearly revenue of £1500 (Rs. 15,000), and paying a yearly Gáikwár tribute of £480 2*s.* (Rs. 4801). It is well watered, fronting the Mahi and crossed by the Mesri and

Goma. The village of Sihora, the seat of the Thákor who lives in some state, is at the meeting of the Mesri and Mahi. It is a busy little place with a large number of dyers and cotton printers. The estate is furrowed by ravines, and much of the land near the river is covered with brushwood. The tilled parts are rich, yielding cotton, rice, millet, and gram. In a corner, formed by the meeting of the Goma and the Mahi, between two parts of the Sihora estate to which it probably at first belonged, is AMRA'PUR. This, with an area of two square miles, a yearly revenue of £38 12*s.* (Rs. 386), and a Gáikwár tribute of £20 2*s.* (Rs. 201), is divided among four shareholders. The nature of the country and its crops are like those of Sihora. KANORA, to the south of Sihora and probably once a part of that estate, has the Mahi on one side, and Gáikwár territory on the other. Including Kanora, the estate, divided among eight shareholders, has seven villages, an area of 3¾ square miles, a yearly revenue of £220 (Rs. 2200), and pays a Gáikwár tribute of £160 2*s.* (Rs. 1601). Though the land is much cut by ravines there is an excellent Mahi frontage, yielding cotton, millet, rice, and gram. VARNOL MA'L bounded on the south and west by Gáikwár land, lies between the estates of Mevali and Sihora, to the latter of which it probably once belonged. Divided between two shareholders, it covers an area of 3½ square miles with, including Varnol Mál, five villages yielding a yearly revenue of £100 (Rs. 1000), and paying a Gáikwár tribute of £8 10*s.* (Rs. 85). This estate is chiefly grass land with patches of tillage close to the hamlets. NA'HA'RA, with Gotardi to the north and Mevali to the south, lies between Gáikwár territory and Sihora, of which it is an offshoot. Divided into two parts by the Jumkha estate and shared by two owners, it has an area of three square miles with, including Náhára, five villages yielding a yearly revenue of £60 (Rs. 600), and paying a Gáikwár tribute of £2 10*s.* (Rs. 25). Watered by the rivers Goma and Mesri, its soil and crops are like those of Sihora. At the meeting of the Karad and Goma rivers, JUMKHA, probably an offshoot from Sihora, has Náhára on the east and west, Gotardi on the north, and Mevali on the south. One square mile in area, it has two villages yielding a yearly revenue of £40 (Rs. 400), and paying a Gáikwár tribute of £5 2*s.* (Rs. 51). In soil and crops Jumkha is like Sihora. The above six estates are all in one cluster in the heart of the Pándu Mehvás. The only remaining estate held by a Báriya proprietor is UMETA. On the Mahi, west of Baroda, formed of two groups of villages, one of five in Kaira, and the other of seven in Petlád, this estate dates partly from the close of the fifteenth and partly from the close of the seventeenth century. According to their family accounts, Jhánjarji a Parihár Rajput, flying from Chámpáner at the time (1484) of its capture by Mahmud Begada, took refuge in the Mahi woods, and, drinking water from a Bhil, lost his caste. Soon afterwards, killing Jayasingji of Bilpár, he received from the Bhetashi chief a gift of eight villages. About 200 years later (1694), the headman of Umeta, unable to save his village from Koli robbers, called for help to Jhánjarji's descendant, Dalpatsing, giving him four villages in reward. At the division (1751) between the Gáikwár and the Peshwa, the Peshwa got five, and the Gáikwár seven, villages. In 1812 and 1820 the Umeta Thákor was classed among the Mahi

apter XIII. States. ndu Mehva's.

Kántha tributaries, and his tribute fixed at £500 (Rs. 5000) to the British, and £255 4*s.* (Rs. 2552) to the Gáikwár. The group of seven villages, in a broad bend of the Mahi, covers an area of twenty-one miles, and yields a yearly revenue of £1800 (Rs. 18,000). Its soil is light, and yields good crops of cotton, oil-seed, sugarcane, millet, and rice.

ajput Group.

In the Pándu Mehvás there are three chief Rajput estates, Bhádarva, Dhari, and Ráeka. Bha'darva, pleasantly placed on the left bank of the Mahi about the middle of the line of the Mehvás estates, covering an area of twenty-seven square miles, with, including Bhádarva, thirteen villages, has a yearly revenue of £3600 (Rs. 36,000), and pays a Gáikwár tribute of £1907 12*s.* (Rs. 19,076). The soil is light and rich. Bhádarva, once a very large estate, has suffered from two causes. The Muhammadans and the Maráthás have greatly reduced its size, leaving in thirty-three villages only a fourth, *vánta*, in some of which the Bhádarva chief has husbandmen of his own and distinct civil and police powers. Again, of the villages that still form part of the estate, a large share of the land has, by the chief's carelessness, been granted away, or, without any proper title, allowed to be held as private land. Dhari, the northmost of the Pándu Mehvás estates, surrounded by Panch Maháls territory, and divided among six shareholders, has seven villages with an area of 3¾ miles, a yearly income of £200 (Rs. 2000), and a Gáikwár tribute of £95 2*s.* (Rs. 951). The soil good, though rocky in parts, yields millet and rice. Ra'eka, on the Mahi to the south of Bhádarva, has an area of 2½ square miles, a yearly income of £150 (Rs. 1500), and pays a Gáikwár tribute of £120 (Rs. 1200). Two-thirds of the estate belong to Solanki proprietors, and one-third to the Pagedár of Baroda to whom they sold it many years ago. The land is much cut by ravines running into the Mahi; but the soil is good, yielding crops of millet, rice, tobacco, sugarcane, and oil-seeds. Two shares of this estate are under direct management. The Chohán's established themselves at Chha'liar at a very early period. The original limits of the estate embraced Vakhtápur and Rájpar, which were subsequently assigned to cadets of the family. It now contains an area of eleven square miles with twenty-four subordinate villages and hamlets. It has a yearly income of £1200 (Rs. 12,000), and pays a yearly Gáikwár tribute of £340 2*s.* (Rs. 3401). Except for Gáikwár territory on the north it is surrounded by other Mehvás estates. The river Mesri runs through it. Close to Chháliar, the land is rich and well tilled, though much broken by ravines. In the north-east it is poor, the husbandmen mostly Bhils, growing only inferior crops. Vakhta'pur, to the north of Chháliar and separated from it by the river Mesri, has two joint owners, an area of 1¼ miles, a yearly income of £50 (Rs. 500), and pays a Gáikwár tribute of £15 2*s.* (Rs. 151). Its soil and crops are like the poorer parts of Chháliar. Ra'jpar, on the Mahi to the north of Chháliar of which it once formed part, has an area of 1½ miles, a yearly income of £37 10*s.* (Rs. 375), and pays a Gáikwár tribute of £5 2*s.* (Rs. 51). It grows millet, rice, and tobacco. To the north of Rájpar lies the Ráthod estate of Itva'd with its offshoots Moti and Náni Varnoli. With the Mahi on the west,

Itvád has Gáikwár villages on the north and east, and the two Varnolis on the south. Divided among four shareholders, it has an area of six square miles, with eleven villages, a yearly income of £150 (Rs. 1500), and pays a Gáikwár tribute of £60 2*s.* (Rs. 601). But for want of capital its light soil could yield all the better crops.

The two VARNOLIS, big and little, *moti* and *náni*, about a square mile each in extent, lie between Itvád and Rájpar. Their income is respectively £29 (Rs. 290) and £20 (Rs. 200), and the tribute they pay to the Gáikwár £10 2*s.* (Rs. 101), and £2 10*s.* (Rs. 25). There are two proprietors in Moti and one in Náni Varnoli. The soil and products of both are like those of Itvád. The estate of POICHA lies on the Mahi between Kanora and Bhádarva. Its area is 3¾ miles, and it has five dependent hamlets. Its yearly revenue is £210 (Rs. 2100), and it pays a Gáikwár tribute of £150 2*s.* (Rs. 1501). Of its six shareholders, five are Vághelás and one is a Jádeja Rajput. Owing to heavy tribute arrears, they are miserably poor. As in other neighbouring estates the soil is rich but wants capital, and is much cut with ravines.

The last two estates are Pándu and Dorka. PA'NDU is bounded on the north and west by Chháliar, on the south by Gáikwár territory, and on the east by Kálol in the Panch Maháls and by the small estates of Moka Pagi and Kasla Pagina Muváda. Divided between two chief, and a number of under, sharers, Musalmáns known as Khanzádás, it has an area of nine square miles, a yearly revenue of £520 (Rs. 5200), and pays a Gáikwár tribute of £450 (Rs. 4500). The soil is good, and, if the shareholders were not miserably poor, could yield all the best crops. All their available property sold and mortgaged, they have no capital to spend, and owe heavy tribute arrears. Half a share of Pándu is under direct management. The small estate of DORKA lies on the Mahi between Ráeka and Bhádarva. Divided among five Kanbi sharers, its one village has an area of 2½ square miles, a yearly revenue of £240 (Rs. 2400), and pays a Gáikwár tribute of £110 9*s.* (Rs. 1104 8 *as.*). The Kanbi owners have sunk to the level of village headmen, the revenue is collected by Government officials, and any surplus is spent for the general good of the village community. It is the seat of the Thándár of Dorka Mehvás.

History.

The Pándu Mehvás, like other lands along this part of the Mahi's course, seems to have been originally peopled by Kolis. The Kolis say that they are sprung from Yauvanáshva, and remained for many generations on the sea shore in the delta of the Indus. At length by the goddess Hingláj, under the leadership of Sonang Med, they were brought to the Nal. Sonang Med had twelve sons, each of whom founded a clan. The race gradually spread itself over Gujarát settling, amongst other places, on the banks of the Mahi, whose rugged ravines suited them well, sheltering them from the punishment of their raids and robberies in the richer parts of the province. Rája Karan Solanki (1064-1094) has the credit of being the first Rajput ruler who checked their thievish habits. His success was only for a time, and since then, whenever the central power

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has been weak, the Mahi Kolis have burst out in their old excesses. Towards the close of the fifteenth century, apparently after the break up of their centre at Chámpáner, many of the Rajputs driven out of the richer lands, fell back on the rugged Mahi banks, and drove the Kolis out of their villages. Bhádarva and Dhari fell to the Solankis, Itvád and Varnoli to the Ráthods, and Chháliar to the Chohán. About the same time some Musalmáns, calling themselves Khánzádás settled at Pándu, and took four or five villages.

Able to spread their power and harass the country during the decline of the Ahmedabad dynasty (1536-1583), they were again brought to order under the Moghals, and though troops had from time to time to be sent against them, their power in no way spread, till, early in the eighteenth century, the quarrels of its officers and Marátha attacks loosened Moghal rule. During the rest of the eighteenth century, all these communities, whether under Koli, Rajput, or Musalmán leaders, attacking the rich Baroda plain villages, levied large tributes under some of the many forms of blackmail. The estate of Bhádarva, the two small estates of Ráeka, Dorka, and Anghad, and the larger property of Umeta in the west were, with other greater states, under the Gáikwár agreements of 1812 and 1820, placed under the protection of a British officer. The remaining estates were, under the convention of 1825, included among the tributaries placed under British protection. Under this agreement, estates, though only single villages divided among many shareholders, were allowed to hold the position of tributary chiefs, the amount of tribute being settled in consultation with the Gáikwár officers. This assessment would seem in some cases to have been fixed at too high a sum. The estates have ever since been struggling with debt, and, compared with most of the country round, the district is miserably poor.

KADA'NA.

Kada'na, bounded on the north and east by the Meywár state of Dungarpur, on the south-east and south by the Rewa Kántha state of Sunth, and on the south-west and west by Lunávada, has an area of 130 square miles, with, in 1872, a population of 12,689 souls or 97·6 to the square mile. During the five years ending 1878 it had an estimated average yearly revenue of about £1500 (Rs. 15,000).

A round compact tract, Kadána is rugged, covered throughout with hills and forests. In the south, near the town of Kadána, the Mahi breaks through the range of hills that, in a curved line, crosses Sunth and Kadána. On the west the Bhadar, and on the east the Subna, small streams dry except during the rains, flow south into the Mahi. The Kadána hills are of no great height, seldom more than six or seven hundred feet. Like the Sunth hills separated by narrow valleys, their forest-clad sides and rocky ridges, broken by very few passes, stretch north and south in parallel lines.

The climate is feverish and unhealthy. In the extreme south-west, on the left bank of the Mahi, the land is open and rich; but to the north, except a narrow fringe along the river bank, most of the country is barren and rocky.

The 1872 census showed a total population of 12,689 souls or 97·6 to the square mile. Of the whole number 12,381 or 97·58 per cent were Hindus, and 308 or 2·42 per cent Musalmáns. Of the Hindus 555 were classed as Bráhmans; 335 as Kshatris, Rajputs; 66 as Vaishas, traders and merchants; 2814 as Shudras, cultivators, craftsmen, labourers, and depressed classes; and of unsettled tribes, 8611 Bhils. Of the 12,381 Hindus, 54 were Vaishnavs, 2 of them Rámánujs, 59 Vallabhácháris, and three Kabirpanthis; 1753 were Shaivs; 8 Shrávaks; and 10,556 belonged to no special sect. Of the 308 Musalmáns 296 were Sunnis, 61 of them Syeds, 33 Shaikhs, 158 Patháns, and 44 'Others', and 12 were Shiás; all of them Bohorás. There were 100 villages or 0·64 to the square mile, with, on an average, 126·89 persons to each village. Of the whole number 79 had less than 200 inhabitants, 19 from 200 to 500, and 2 from 500 to 1000. There were 3002 houses or an average of 19·25 to the square mile, and of 4·20 persons to each house. Of the houses, 459 inhabited by 2205 persons were of the better, and 2543 with 10,484 inhabitants of the poorer, sort.

History.

According to the bards, Kadána was, about the middle of the thirteenth century, established as a separate power by Limdevji, a younger brother of Jálamsing, a descendant of Jálamsing the founder of the town of Jhálod in the Panch Maháls. Since then in spite of its small size, the wildness and poverty of the country and the bravery of its Bhil inhabitants, have saved it from being swallowed up by its larger neighbours or from being forced to pay tribute to the paramount power. Except that it was always at war with Sunth, Dungarpur, or Bálásinor, nothing of the history of Kadána is known till the accession of the present chief.[1] Parvatsing was never on good terms with the late Rája Bhavánsing of Sunth. Bhavánsing claimed sovereignty over him and in 1856 complained to the Political Agent that the Thákor had introduced an infant into his house as his own son. The Thákor admitted that the child was not his. He pleaded that it belonged to the family and that the other members of the *bháyád* were willing that it should be adopted as his heir. The Rája of Sunth failed to prove that he had any power to interfere with the Kadána chief. Under these circumstances Government allowed the Thákor to adopt the child and declared his state independent of Sunth.

SANJELI.

Sanjeli, an estate of twelve villages, in the north of Báriya, has an area of 33½ miles, and in 1872, a population of 2532 souls or 74·68 to the square mile. It is bounded on the north by Sunth, on the east by Jhálod, on the south by Báriya, and on the west by Godhra. The land is fertile, but nearly all the people are Bhils and poor husbandmen. The villages are wide scattered, made up

[1] According to the family bards the present chief is the twenty-first in succession. The names are: Limdevji; Madesing; Dharuji; Sultánsing; Shárdulsing; Bhimsing; Khánsing; Bhojráj; Rághavdás; Ashkaran; Surajmal; Limbji; Jagrupsing; Anupsing; Umedsing; Dolatsing; Devising; Surajmal; Bhimsing; Vakhatsing; Parvatsing.

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of separate homesteads, surrounded by fields, and sometimes separated by forest lands. The staple grain is maize; millet, bavti, pulse (*mung*, Phaseolus radiatus, and *tovar*, Cajanus indicus), and in the cold weather wheat and gram are also raised. The climate is generally unhealthy. The 1872 census showed a population of 2582 souls or 75·56 to the square mile. Of the whole number 2484 or 96·20 per cent were Hindus, and 48 or 1·90 per cent Musalmáns. Of the Hindus 8 were classed as Brâhmans; 12 as Kshatris, Rajputs; 32 as Vaishas, traders and merchants; 62 as Shudras, cultivators, craftsmen, labourers and depressed classes; and 2370 as unsettled classes including 2130 Bhils, 224 Kolis, and 16 Náikdás. The number of villages was 41 or 1·22 to the square mile; the average village population 61·77. Of the whole number, 39 villages contained less than 200 inhabitants, and 2 had from 200 to 500. There were 715 houses or an average of 21·28 to the square mile, and 3·55 persons to each house. Of the houses 10 with 27 occupants were of the better, and 708 with 2505 occupants of the poorer, sort.

History.

The Sanjeli family belongs to the clan of Songada Chohâns. The founder of the house appears to be Satrasálji, who in some remote period emigrated from Meywár. As the present Thákor is fortieth in descent from Satrasálji, a period of more than one thousand years must have elapsed since the settlement of these Rajputs in this part of the Rewa Kántha. The bardic accounts state that Satrasálji reigned at Rájpur, a village near Kesarpur, now in the territory of the Rája of Báriya, in 1159 (S. 1215) in the time of Shâhâb-ud-dín Gori. He and his successors claim to have held the northern districts of Báriya from the frontiers of Sunth to the river Pánam, and to have kept much of it till the time of Sardársingji, who was in 1789 killed by the Báriya chief. The son Bahádursing was taken by his mother to Jobat, where her father ruled. When he came of age, Bahádursingji returned, and was slain in a fight against Báriya. He was succeeded by Jagatsingji, a notorious free-booter who was famous for a tuft of hair on his back like a tail. During his time, through the help of the British Government, the Báriya chief agreed to allow the Sanjeli chief to keep twelve villages within his own control and entirely free of Báriya. These villages are now in the undisputed possession of the Thákor, and the boundaries of the estate having been lately defined, all pretence of interference on the part of Báriya has been removed. The chiefs of Sanjeli were known by the name of the forest chiefs, *Jangli Rájás*. He died about 1858, and was succeeded by his adopted son Pratápsingji, the present Thákor of Sanjeli.

CHAPTER XIV.

PLACES OF INTEREST.

Anamdera, in Mánsel in the south of Rájpipla, has a small mosque said to have been built to celebrate the birth of Shaikh Ahmad the saint of Sarkhej near Ahmedabad,[1] and the friend and adviser of Sultán Ahmad I. (1411-1443). ANAMDERA.

Ba'la'sinor, north latitude 22° 59, east longitude 73° 25′, the chief town of the Bálásinor state, with, in 1872, a population of 8836 souls, stands near the Shedi river, about forty-one miles east of Ahmedabad. Surrounded by a stone wall with flanking bastions and four gates, the town is ill placed, commanded by a high table land, and made hot and close by a wall of rocks that half encircles it. The town is of little interest, its main street narrow and winding with no noticeable buildings. Outside of the north gate is a large picturesque lake with a raised causeway running along its western edge, and, on the east bank, surrounded by trees, a summer house of the chief's. On the high ground to the north, overlooking the lake, stands the Nawáb's palace, a half fortified building four stories high, with turrets and a small flimsy-looking cupola perched on the top. From the town, a sudden rise leads to a massive gateway with flanking towers, and, beyond the gateway, a winding road passes to the palace plateau. Standing in a square court surrounded by stables, the building is mean and tawdry, its appearance marred by casual additions made from time to time as more room has been wanted. It is now seldom used by the Nawáb whose ordinary dwelling is in the garden house by the lake side. On a hill, called Dev Dungaria, about three miles (2 *kos*) from the town, a fair is held every year on *Shrávan vad* 8th (August) in honour of Dev Dungaria Mahádev. BA'LA'SINOR.

Ba'riya, or **Devgad Ba'riya,** north latitude 22° 42′, east longitude 73° 51′, the chief town of the Báriya state, with, in 1872, a population of 2891 souls, lies almost in the centre of the state, about half a mile BA'RIYA.

[1] Bom. Gov. Sel. XXIII. 315. An account of the saint is given in the Bombay Gazetteer, IV, 291.

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from the Pánam river, in an angle formed by two lines of hills, one the Devgad hill, stretching towards the north, and the other, eastwards. The third side was enclosed by a wall by the late Rája Prithiráj. The gorge, at the angle through which the drainage of the enclosed valley escapes, is closed by a gate. In the lower part of the town is a lately built jail surrounded by a garden. About the end of the eighteenth century (1785), the town seems to have been of considerable importance. It was a much frequented thoroughfare between Gujarát and Málwa, the tolls levied at its gates generally exceeding £2000 (Rs. 20,000) a year. It is described as neat, containing many brick-built and tile-roofed houses, with decent orderly inhabitants, well dressed shopkeepers, and clean soldier-like troops.[1] Seen from the north or east, Báriya is a handsome town. In front, are a stone gateway and clock tower, and flanking walls stretching to the right and left; beyond, are the roofs of houses, and beyond the houses, some way up the Devgad hill, is the palace, its white walls standing out from the wooded background. The main street is broad and straight and the houses irregular and picturesque. The palace, built and included within the walls of the fort by the late Rája, and lately improved by the addition of a garden, is a large rectangular three-storied structure with domed corner towers. From an inner courtyard, staircases lead to the different rooms. That on the left leads to the Darbár room, large, with doors opening on a verandah, and with a grating overhead from which the ladies of the palace, themselves unseen, can look down upon the doings in Darbár. Though somewhat badly aired and lighted and with steep troublesome staircases, the building has the merit of strength, congruity, and completeness. Though on the whole a handsome well built town, its position is low and unhealthy. On the south and west the hills shut out the breeze, and, on the high ground on the other side, not a quarter of a mile from the east gate of the town, a lake, as high as the roofs of the houses, fills the town with damp and fog. Of late years much has been done to keep the town clean and drain and metal its roads, and a dispensary has been opened with free medicines and advice. Still the townspeople suffer much from rheumatism and fever.

On Dasera day *A'so sud* 10th (September-October) about 6000 or 7000 Bhils, Kolis, and other lower classes, with a sprinkling of Bráhmans and Vániás, meet in Báriya to see the Rája's procession, as he goes to worship the *shami*, Mimosa suma, tree. All receive presents, the low caste people a pound each of Indian corn flour or of pulse, and the higher castes, all that is wanted to make a good meal.[2] The people of the lower classes, dressed in their gayest, pass the day in drinking, dancing, and flute-playing. In former times, no one, even though accused of murder, could be arrested on Dasera.

[1] Forbes' Oriental Memoirs, III. 378, 380. Hamilton (1818) describes it as neat with many brick-built and tiled houses. Description of Hindustán, I. 685.

[2] This, called *pakka shidha* or complete ration, includes, besides flour, rice and pulse, butter, oil, sugar or molasses, and spices.

BA'RIYA. Fort.

Partly on the Devgad hill and partly on the plain, stands the Báriya fort, neither bastioned nor armed, about two and a quarter miles round, and with walls about ten feet high on the plain and six feet on the hill slopes. Behind the Rája's palace rises a hill about 600 feet high considered inaccessible and so not protected by walls. Within the fort are four unfailing wells. There are three main gates and one sallyport. The north gate is out of order, the east gate is in ruins, and the south gate in repair; the sallyport is on the west. On all sides the walls are ruinous. Even if in repair the fort is a place of no great strength. On the top of the Devgad hill, a small white building contains the tutelary deity of the Báriya house. The story is, that three generations after the fall of Chámpáner, when Dungarsing was looking for a site for his capital, one of his Bhils cutting wood on a hill struck his axe against two round stones. Blood gushed out and the axe was shivered. Hearing his story Dungarsing visited the spot, called it Devgad or God's fort, installed the stones as the tutelary deity of the hill, and founded his capital at its foot. The stones are still, with great pomp, visited by the Rája every twelfth year.

BA'VA'PIR

Ba'va'pir, a pass in the Rájpipla hills, takes its name from a celebrated Muhammadan saint buried there about 900 years ago.[1]

CHA'NOD.

Cha'nod,[2] north latitude 21° 58′, east longitude 73° 30′, in the extreme west of the Sankheda Mehvás, lies on the right bank of the Narbada, close to where it meets the Or, near the town of Mándva, about thirty-five miles north-east of Broach. At this point, the banks of the river are so seamed by ravines from eighty to one hundred feet deep, that Mándva and Chánod, though on two neighbouring knolls on the same side of the river are, in the rainy season, sometimes for days, completely separated. To remedy this evil, the towns have, within the last few years, been joined by a wooden bridge. From the north, wheeled vehicles can reach Chánod only by two roads, one the main road from Baroda through Dabhoi, and the other from Sinor, which join in a ravine about half a mile from the town. Up this ravine the road passes, steep and winding, to the plateau where the buildings of the town are somewhat closely huddled together. Even in the narrow crooked market street temples are mixed with shops, and the outskirts are reached only by narrow foot paths. Almost all the buildings are religious, temples, monasteries, and rest-houses. Devotees at all times fill the place, and, on high days, overflow from temples and rest-houses into booths, lanes, and streets. From the want of space, the ruggedness of the ground, and the division of ownership and authority between the Gáikwár and the Mándva chief, Chánod is at all times very hard to keep clean. At the great gatherings the dirt and smells, then always at their worst, greatly mar the effect of the high rugged temple-crowned banks, the broad deep river, and the shores and boats crowded with

[1] Forbes' Oriental Memoirs, II. 118.

[2] Lassen derives Chánod or Chándod from the Sanskrit *Chandrodaya*, moon-rising. Ind. Alter. I. 137.

Chapter XIV. Places of Interest. CHA'NOD.

bands of gay-dressed worshippers. The chief temples[1] are those of Kapileshvar Mahádev, Káshivishvanáth Mahádev, Chandika Máta, Ádityeshvar Mahádev, Rámchandraji Mahádev, Shri Máta Verái, Kamleshvar Mahádev, Narmadeshvar Mahádev, Shri Hanumánji, and Shri Márkandeshvar Mahádev. Three flights of steps lead from the town to the bed of the river. On one of these, of very handsome cut stone still unfinished, the ex-Gáikwár spent a sum of £20,000 (Rs. 2,00,000).

The chief fair, held in honour of the image of Sheshashái, lasts for five days from *Kártik sud* 13th to *vad* 2nd (November), the *sud* 15th being the chief day of the fair. It is attended by about 1200 pilgrims from all parts of Gujarát, who bathe in the river and worship the image. Only articles of food worth about £70 (Rs. 700) are sold. The police is managed by the Rána of Mándva, who, in return, levies a small fee from the stallkeepers. Sheshashái, well carved in black stone, is a four-handed Vishnu, sleeping on the back of the serpent Shesh or Anant, with his consort Lakshmi sitting by his feet, and the four-mouthed Brahma springing out of a lotus from his navel. The story, as given in the Narbada Purán, is that once a demon, *daitya*, becoming very powerful and troubling the gods, Brahma besought Vishnu to destroy him. Vishnu followed him to the Vindhya hills, and there with his discus slew him. But the demon had some Bráhman blood, the discus blackened, and Vishnu was guilty of Bráhman murder. On his way back, Vishnu, at Chakrapáni Áro on the Narbada near Chánod, washed his discus and it came out pure. Thinking that the water would clear all sins, he stayed there and for many years slept on the waters. Long after, a Bráhman dreamed that Vishnu wished to leave the river, and, searching for him, found this black stone figure. A temple was built and the image installed, and is still served by the Bráhman's descendants. Additions have, from time to time, been made by the Gáikwár. The temple income is about £250 (Rs. 2500) a year, the Gáikwár contributing £136 10*s.* (Rs. 1365), the Rána of Mándva £50 (Rs. 500), and the offerings of the pilgrims amounting to about £70 (Rs. 700). After paying the charges, generally about £200 (Rs. 2000), the Bráhmans share the surplus. On *Chaitra sud* 15th (March), at the specially sacred meeting of the Narbada and Or, another great fair is attended by from 20,000 to 25,000 pilgrims from all parts of Gujarát and even from Málwa. Grain, sweetmeats, metal pots, and cloth, worth altogether from £400 to £500 (Rs. 4000 - 5000) are sold. The pilgrims bathe in the river, perform ceremonies for the souls of the dead, and worship at the temples round Chánod. It is specially famous as a place of cure in spirit diseases. People possessed by spirits come trembling from head to foot and, making an offering to Náráyan, are freed from their tormentor.

[1] In 1820 Hamilton found the chief temple finished in a style much superior to the generality of Hindu edifices, the central spire being light and in good proportion, and the dome interior forty feet in diameter, painted by Ahmedabad artists. All the temples abounded with exterior sculpture, but very inferior to that of Elephanta and Cárli. Description of Hindustán, I. 712.

The legend of this place is, that once a prince of the Solar dynasty named Karnav, when out hunting, by accident shot a Bráhman. Sorely distressed, he set out to perform some penance, and sleeping under a banian tree, near the meeting of the Ór and Narbada, woke to see the Bráhman he had shot pass by. Recognizing the man, he gave him all he had, and, on *Chaitra sud* 15th (March), washing and making ready a pyre, burnt himself on the river bank. His soul was wafted to heaven, and those who bathe there on that day are cleansed from all sins, even the sin of killing a Bráhman.

DEV MOGRA.

Dev Mogra, in Rájpipla, has a temple of Pándhar Máta. Every year on the Maha Shivrátri day, *Mágh vad* 14th (February), a fair is attended by about 200 pilgrims, mostly Bhils. During the two days it lasts the Bhils drink large quantities of liquor. Every year the chief of Ságbára sends to this temple thirty pots of liquor, a silver necklace worth about 2*s.* (Re. 1), 1*s.* (8. *as.*) worth of flowers, a girl's robe, *hodhni*, four goats, and one male buffalo. The food and drink are first offered to the goddess and then consumed by the worshippers.

DHUMKHAL.

Dhumkhal, in the east of Rájpipla, has, about two miles to the south, the remains of a few temples with fairly well-carved images.[1]

HA'MPH.

Ha'mph, on the right bank of the Narbada, in the Chhota Udepur state, at the extreme south-east corner of the Rewa Kántha, of local importance as a place of pilgrimage, has a ruined fort on a site of some strength, having the Narbada on the south and hills and ravines on other sides. This was the place of refuge, and for some time the head-quarters of the Chámpáner Chohán who are now represented by the Chhota Udepur chiefs. A road has lately (1875) been opened from Udepur. For the last eight miles it is little more than a bridle path.

JEYOR.

Jeyor, in the Nándod sub-division of Rájpipla, on the banks of the Narbada, has a stone and cement temple of Kumbheshvar Mahádev, held in local esteem, from its mention in the Narbada Purán. The Bráhman who performs the worship is paid a yearly sum of £40 (Rs. 400) by the Rájpipla state. His Highness the Gáikwár also contributes towards the expenses of the temple. Besides of Shiv, two images of small and large Panotis are worshipped with libations of oil. The offerings are shared by Tapodhan Bráhmans who worship the image of Shiv. On every Saturday in *Shrávan* (July - August) a fair is held, attended by about 300 people, from villages within a distance of about twenty-five miles, the number rising on the last Saturday, if the weather is fair, to about 2000. The people come in the morning, bathe, worship the image, and leave in the afternoon. A few Bohorás, confectioners, betel-leaf sellers, and grocers open stalls and daily sell goods worth from about £5 to £70 (Rs. 50 - 700).

KADA'NA.

Kada'na, the chief town of the Kadána state, with, in 1872, a population of 1478 souls, lies about eighty miles east by north from

[1] Bom. Gov. Sel. XXIII. 315.

KADA'NA.

Ahmedabad, on a ridge that runs along the left bank of the Mah shortly after it leaves the hills. The fortified house, or fort, where th Thákor lives, stands on the extreme point of the spur that overlook the town, but is commanded by hills both in front and rear. The wall are about ten feet high, and three quarters of a mile round. There ar three small guns, but no bastions. The approach, up a winding bridle path through a gateway with flanking towers, leads into a narrow courtyard with out-houses along three sides, and the fourth filled by the Thákor's dwelling. This building is two stories high. The basement is occupied by store and cook rooms, and in the upper story, reached by a ladder trap-door, are the Darbár room, where the chief lives and receives guests and retainers, and the ladies' rooms, approached by a side passage. A winding stone staircase leads to a terraced roof.

KUKREJ.

Kukrej, between the towns of Agar and Vajiria in the centre of the Sankheda Mehvás, has the ruins of an old fort. According to the local story this is the site of a large city, Kambávati Nagari, in Chohán days joined to Chámpáner by an underground passage. Neither written records nor the size of the ruins support these local legends. There is a story that near a masonry well much treasure was once hid, and that about forty years ago workmen, sent by the Agar chief to dig out the treasure, were driven away by winged serpents. In 1868 the place was again opened in presence of the Political Agent. After digging to some depth, a stratum of solid sandstone was reached, and as this did not appear to have been ever disturbed, no further search was made.

LIMODRA.

Limodra, in Rájpipla, has a temple of Rikhavdevji. From an inscription on the footstool of the image, it appears to have been set up on *Márgshirsh sud* 14th, S. 1120 (December 1064). The image was lost till 1864 (S. 1920), when it was found in a field in Limodra. The Rája built a temple and placed the image in it on *Mágh vad* 5th, S. 1928 (February 1872). The expenses of the temple are defrayed from the rents of some houses and shops attached to it amounting to £15 (Rs. 150) a year, and the offerings of the Jain devotees who flock there every year on *Kártik sud* 15th (November) and *Mágh vad* 5th (February). The fair lasts for a day and is attended generally by not more than 150 pilgrims. The only trade is in grain sold for food to the amount of £5 or £6 (Rs. 50 - 60). An account of the Limodra carnelian mines[1] is given above (p. 12).

[1] Barbosa (1514) (Stanley's Edition, 66) mentions that at Limadura was found a stone from which they made beads for East Africa (Berberia). Extracted in large blocks, it was white as milk with some red. Its colour was heightened with fire by great artists who pierced and manufactured the beads in various fashions, oval, octagonal, and round and made knife-handles, buttons, and rings. Cambay merchants took them to sell in the Red Sea ports, whence, by way of Cairo and Alexandria, they went to Europe and throughout Arabia, Persia, and Nubia. Much chalcedony, which they called *babagore*, was also found in this town. Beads made of it and worn so as to touch the skin, were able, it was said, to preserve chastity. In 1666, Thevenot (Voyages, V. 3) mentions that at Cambay many agates were brought from a village called Nimodi on the Broach road. Writing in 1820, W. Hamilton says: The mines are situate

Luna'va'da, north latitude 23° 8′, east longitude 73° 37′, with, in 1872, a population of 9662 souls, the chief town of the Lunávada state, stands about four miles east of the meeting of the Mahi and Pánam, and sixty-three miles east from Ahmedabad. The town, founded in 1434 by Rána Bhimsingji, is backed by a hill about 300 feet high, which, gradually rising from the west, ends in a ridge running north and south with a very steep fall to the east.

In 1718, Rája Narsingji greatly added to the strength of the place by building a wall, that, crowning the ridge, ran down the steep hill sides, and, turning inwards, met at the western or Mahádev gate. The walls are from eight to ten and a half feet high and about two and a quarter miles round. There are ten or twelve ruined bastions, and four gates, to the north, east, south, and west. The Rája's palace is in the fort. About the beginning of the present century, Lunávada was a great trade centre for merchants passing from Ratlámgad and other parts of Málwa to Ahmedabad and central Gujarát. The artisans were particularly skilful, and arms and other military accoutrements were easily procured. In 1803, it supplied Colonel Murray's army so effectually, that, had not the fortress of Dohad in the Panch Mahál been ceded without a struggle, he would have established his magazines and hospital at Lunávada.[1]

The streets are crooked and narrow. The main street, winding through the market and the busiest quarter of the town from the Vánsia gate in the north to the Darkoli gate in the south, is lined with houses, two or three stories high, many of them adorned with overhanging deeply carved wooden balconies. Built on the slope of a hill, the lower parts of the town, till lately when drains were built, suffered severely from flooding.

The palace, on a terrace at the top of a wall about forty feet high, looks from below very high and imposing. It is a long narrow building, with a solitary domed tower to the south, and a west front three or four stories high, full of irregular outstanding mullioned windows. The chief entrance passes through two gateways, and then rises sharply to the terrace on which the palace stands, where, through a third gateway, a courtyard is entered from which stairs lead to the different parts of the building. Except the Darbár hall which has lately been added, the rooms are small and dark, and the staircases steep and difficult. Immediately behind the palace terrace, rises a covered way leading to its crest, a way of escape for the inmates

in the wildest part of the jungle and consist of numerous shafts worked down perpendicularly, about four feet wide, the deepest being about fifty feet. Some extend at the bottom horizontally, but usually not far, the pits being naturally incapable of being worked a second year, on account of the banks falling down by the heavy rains and necessitating the opening of new ones. The soil is a little gravelly consisting chiefly of quartz sand reddened with iron, and a little clay. The nodules weigh from a few ounces to two or even three pounds, lying close but generally distinct, not being in strata but scattered profusely through the masses. On the spot they are mostly of a blackish olive colour like common dark flints. Others are somewhat lighter, and others still lighter with a slight milky tinge. Description of Hindustán, I. 714, 715.

[1] Hamilton's Description of Hindustán, 684.

LUNA'VA'DA.

of the palace, should they at any time be hard pressed. At the foot of the palace wall is a pleasant garden. Opposite it is the jail, and, immediately outside the gate, are the school and dispensary.

Outside the south gate are the shrines of the gods Luneshvar, Vishveshvar, Ranchhodji, and the monastery of Náth Báva. The monastery is surrounded by a loopholed quadrangular wall with flanking towers, and, if it were not commanded by the town walls, would be a place of some strength. It was founded, in 1756 (S. 1812), by a Gosái named Manhordás, who is said to have suddenly appeared at Lunáváda and to have worked many miracles by the help of his patroness the goddess Annapurna.

On the Pánam river, at a short distance from Lunáváda, are held two fairs, one on *Shrávan vad* 8th (August) at the temple of Mehlolia Mahádev, and the other on *Mágh vad* 14th (February) at the temple of Kumáreshvar Mahádev. They are attended by 4000 or 5000 people, from Lunáváda and the Bhil and Koli villages round, who pay the Bráhmans ½*d.* (½ *anna*) a head. Only dry dates, cocoanuts, and other articles of food are sold.

MA'KNI.

Ma'kni, nine miles north-east of Sankheda, in a rich country with specially fine trees and surrounded by fields of sugarcane, seems to be the Mangni which Sultán Ahmad I. fortified in 1419.[1] It has a fine large lake, with a brick and cement wall on the south-west, and was evidently once a most thriving and populous place.[2]

MA'NDVA.

Ma'ndva, in the estate of the same name, in the extreme west of the Sankheda Mehvás, stands on a high knoll overlooking the Orsang river at its meeting with the Narbada. It is separated from the town of Chánod by a deep ravine lately bridged over.[3] The plateau on which the town stands is high above the river Orsang, and its edge, abutting on the river, is, during the rains, liable to be eaten away by the violence of the stream, and, as the ravines round the town have eaten deeply into the earth, there is constant danger of the whole or a part of the knoll being carried away. Except through the ravine no wheeled vehicles can approach the town. The only building of any pretension is the residence of the chief. Remains of bastions and flanking towers show that once, probably before the spread of the Gáikwár's power, the family was much richer and more prosperous than it now is.

MOHAN.

Mohan, or **Ali Mohan,** about twenty miles south of Udepur, was, during the seventeenth century, the capital of the family of the present Chhota Udepur chief. After losing Champáner (1484), they fled to Hámph on the Narbada, and seem, about the middle of the sixteenth century, to have moved to Ali Mohan as a place more likely to attract trade. The ruins of the fort stand on a conical hill, from 200 to 300 feet above the plain. Below it a line of circumvallation includes what must once have been the town. The plain is strewn

[1] Watson's Gujarát, 35.
[2] Bom. Gov. Sel. XXIII. 98.
[3] See above p. 159.

with the ruins of houses, gateways, and wells. The only remains are two broken-down round towers.

MOKHDI GHA'NTA.

Mokhdi Gha'nta, in Rájpipla, has about four miles off, on a high bank of the Narbada, two very old temples, one of Shulpánishvar Mahádev or the trident-bearing god,[1] the other of Ranchhodji. For their support, the Baroda state pays £70 (Rs. 700) a year, and the offerings of the pilgrims come to about £10 (Rs. 100) more. Rájpipla pays about £30 (Rs. 300) for the maintenance of the temple of Ranchhodji and the feeding of those who visit all the holy places on the Narbada. Here, every year, on *Chaitra vad* 30th (April) a fair is held. Pilgrims from all parts of Gujarát begin to gather from *Chaitra vad* 11th, till, on the fair day, the number reaches about 4000. Beyond sweetmeats and food there is little trade.

MOTA SA'JA.

Mota Sa'ja, in the Jhagadia sub-division of Rájpipla, has the temple of a saint named Dnyániji. The story is that Gorakhji, the well known disciple of the great ascetic Machhindar, in an interview with the reformer Kabir at Benares, asked him to give him divine knowledge, *dnyán*. Kabir replied, that, as he was a follower of Machhindar, he could not instruct him in his present life, but would do so in the next on the banks of the Narbada. Gorakhji accordingly abandoned this life, and was born again in the house of the Rája of Jesalmir in Márwár in the person of Dnyániji. When eleven years old he visited Kabir at the *kabir vad* tree near Broach. Taught by the sage, Dnyániji settled in the village of Sája, and built a temple of Rám and Lakshman. He died on *Posh sud* 11th (January), and every year on this day a fair is held in his honour. The fair lasts for thirteen or fourteen days, and is attended by 1000 or 1200 pilgrims, mostly religious beggars from Surat, Broach, Baroda, and the neighbouring districts. Bohorás, cloth sellers, confectioners, brasiers, and grocers open a few shops, and goods worth about £250 (Rs. 2500) are sold. The pilgrims worship the footprints of Dnyániji. The expenses of this temple, amounting yearly to about £70 or £80 (Rs. 700 - 800), are met partly from land granted by the Rájpipla state which yields about £40 (Rs. 400) a year, and partly from land in Gáikwár and British territories yielding nearly the same amount.

NA'NDOD.

Na'ndod, north latitude 21° 55′, east longitude 73° 43′, the chief town of the Rájpipla state, with, in 1872, a population 9768 souls, lies about thirty-two miles east by north from Surat, on a rising ground in a bend of the Karjan river about eight miles from the Narbada. Flowing almost due north till it reaches the south end of the town, the Karjan makes a sharp turn for about two miles to the south-west. It then bends to the north-west for nearly a mile, and from that suddenly swerves north-east until it reaches the north end of the town, and then, leaving the town, flows towards the north. Near the town the river is about 100 yards broad, but, except during the rains, it is easily fordable save at a few deep pools. Towards the east or back of the town the ground rises abruptly, and

[1] *Shul* a thorn or trident, *páni* hand, and *ishvar*, god.

hapter XIV. ces of Interest.

NA'NDOD.

slopes rapidly towards the west or front, where it is bounded by a hedge beyond which is low swampy ground, in the cold season used by the cultivators as a threshing floor. The space between the bend of the river and the town is laid out in gardens and rich fields.

As early as 1304,[1] the Musalmáns are said to have driven the Nándod, or Nádot, chief from his capital, and made it the head-quarters of one of their districts, building a mosque and issuing coin. And from that time until 1830, the chief, though he had, since the fall of Muhammadan power (1730), recovered most of the district, never brought back his capital from Rájpipla to Nándod. Nándod has one main street running from north to south, with, on both sides, many three-storied brick and cement houses, their fronts covered with gaudy paintings and some of them with richly carved balconies and overhanging wood work. Formerly very winding, this street was, in 1868, after a fire, improved and widened chiefly south towards the palace. On both sides, behind the buildings of the main street, are wretched Bhil huts. At the south end of the town is the palace, a bare quadrangular three-storied building with four square flanking towers, in a large untidy enclosure, which is gradually being surrounded by a wall of cut stone. From the basement, which is given up to store rooms and guardrooms, a dark flight of narrow steps leads to the first floor, where the Darbár or reception room, narrow low and lighted from doors leading into a front verandah, stretches nearly the whole length of the building. At the back of the reception room is a courtyard with rooms round it, flanked by suites of women's apartments. The south end of the palace stands on the steep, eighty feet high, bank of the Karjan river. Besides with vegetables, the market is well supplied with English piece goods, embroidered robes, brocades, coarse country cloth, grocery, spices, tobacco, opium, glass bangles, children's toys, sweetmeats, and hot pieces of fried meat, *kabábs*. The trade is mostly local, imports of hardware, groceries and cloth, and exports of agricultural produce, honey, wax, wood, and bamboos. Nándod is mentioned in 1855 as celebrated for its cutlery, sword-belts, and *sámbar* skin pouches. Country, *dungri*, cloth and tape, *páti*, were woven by the Dheds.[2]

PRATHAMPUR.

Prathampur, about five miles south of Sunth, has a ruined mosque and minaret, one of the few remains of Musalmán supremacy in this wild part of Gujarát. No writing has been found either on the mosque or minaret. According to the local story Prathampur was the head-quarters of a Musalmán ruler Pratham Sháh, who, about the middle of the thirteenth century, was beaten and driven out by a certain Rána Sant.

RA'JPIPLA.

Ra'jpipla, in the beginning of the present century[3] the capital of the Rájpipla state, is called new Rájpipla to distinguish it

[1] Bom. Gov. Sel. XXIII. 223.
[2] Bom. Gov. Sel. XXIII. 318.
[3] Apparently from 1730 to about 1820. See Bom. Gov. Sel. XXIII. 264.

from the village of Pipla also called *juna* or old Pipla, the original stronghold of the chiefs, where they lived till 1730.

RA'JPIPLA.

Old Pipla, on a spur of the Devsátra hill, is almost inaccessible to any one but a Bhil. No wheeled vehicles can get there, the road, for about eight miles (5 *kos*), lying through a narrow gorge between high overhanging hills. In former times it was a safe retreat, when, if invaded, the chief blocked the path with wood and rubbish. There are still traces of the village, now inhabited only by a few Bhils.[1] At Rájpipla there were two forts, one immediately behind old Rájpipla on the top of the Devsátra hill about 2000 feet high,[2] and the other at new Rájpipla. The old fort is almost inaccessible being approached by narrow footpaths, which, with a little trouble, could be made impassable even for infantry. The new fort, built about 1730 on the spur of a hill at the meeting of the Tarai and Karjan, is approached, along the bank of the Karjan, through two miles of a wild and beautiful mountain gorge. Both sides of the hills overhanging the stream are crowned by breast-works, and the road is rugged enough to make access to the fort very difficult. In front of the fort the *Lál Darvája*, a gateway with flanking towers, completely bars the road. Even after surmounting this, an invading force would be nearly a mile from the key of the position, and would have to fight its way through a rugged defile between heights and among rocks and bushes alive with Bhils. The fort, a square court with walls about ten feet high enclosing an area of eight acres (15 *bighás*), contains the palace, a paltry structure with flanking towers armed by a few pieces of miscellaneous artillery. Old associations endear the fort to the ruling family, and every year, as the great Dasera festival comes, the Rája marches in state from his palace to the fort, and, by the slaughter of a male buffalo, wins the favour of the guardian of his house.

RA'MPUR.

Ra'mpur, with, in 1872, a population of 2284 souls, lies about a mile to the east of Sunth at the meeting of the small rivers Chibota and Suki. The road between the two towns lies along the bed of the Chibota through a pass commanded by hills on either side. The town is modern and laid out with some regularity, with a broad centre street leading from a ford over the Chibota. On the left, soon after leaving the river, are the jail and a new market. A little further, on the right, are new state offices, and, on the crest of the hill, a new hospital. The trade and population of the place have of late years rapidly increased, and some of the merchants' houses are well built and adorned with fretted stone work.

RATANPUR.

Ratanpur, north latitude 21° 24′, east longitude 73° 26′, in the Rupnagar sub-division of Rájpipla, stands on the top of one of a series of small rounded hills, about fourteen miles above Broach. Here, in 1705, the Maráthás gained a most complete victory over

[1] Bom. Gov. Sel. XXIII. 264. [2] Bom. Gov. Sel. XXIII. 323.

the imperial army under Safdar Khán Bábi and Nazar Ali Khán.[1] At the foot of a hill, in an uncultivated tract, about five miles south-west of Ratanpur, and three miles east of the village of Limodra, commonly called Nimodra, are the celebrated carnelian mines. Formerly all the stones were burnt at Limodra, but, about 1850, two other establishments were opened, one at Sultánpur and the other at Rámpura.[2] On the top of the hill above the mines is the tomb of Báwa Ghor. Of the origin of the tomb, the servant, *mujáear*, in charge gives the following account. A long time ago the goddess Mákhan Devi lived on the hill and near her a lamp, fed by fifty pounds of butter, continually burned. So strong was the light, that the prophet Muhammad at Mecca asked Shaikh Ghori Siddi or Báwa Ghor to see whence the light came. On the coming of Báwa Ghor, Mákhan Devi sank under the ground, and the saint settling there worked, and still works, miracles. Even a tiger obeys his orders, and, if his victim only calls on the saint's name, the tiger stops eating him. A fair is held every year on the 6th of the Muhammadan month of *Rajjab*, when, according to the season of the year, from 100 to 500 Muhammadan worshippers come from all parts of Gujarát. The Rájpipla chief has granted lands yielding about £20 15*s.* 6*d.* (Rs. 207 *as.* 12) a year to maintain this tomb. On the same hill, at a little distance from Báwa Ghor's tomb, are the tombs of Báwa Habash and Mái Meshra, the brothers of Báwa Ghor,[3] who, when twelve years had passed, came from Mecca to look after their brother. Near this tomb is a *rávan*, Mimusops indica, tree, commonly resorted to as a tree of ordeal. Its intertwined branches form a loop, through which suspected persons are made to pass, the popular belief being that while shrinking and holding fast the guilty, the loop allows the innocent to pass through unhindered.

SANJA'LA.

Sanja'la, in the Jhagadia sub-division of Rájpipla, has a temple of Gumándev, or Hanumán, held in high local esteem. The story, as told by the temple priests, is that many years ago the site was densely covered with forest. Gulábdás, an ascetic, found an image hid in a thorn bush and raised a small shed over it and afterwards a stone and cement temple. In time money flowed in and round the temple large rest-houses, *dharmshálás*, were built. On every Saturday in *Shrávan* (July - August), people from the villages round come to worship the image pouring over it offerings of oil. The temple has a small reservoir, where the oil offered to the image is stored. The expenses of the temple, from £100 to £150 (Rs. 1000 - 1500) a year, are met from the rents about £20 (Rs. 200) a year, of the village of Málpur, some service land yielding about £30 (Rs. 300) granted by the Rájpipla state, and from the sale of the oil offerings. On *A'so vad* 14th (October) or *Káli Chaudas* every year a fair, attended by from 400 to 500 people, is held in honour of the image. Sweetmeat makers, grain parchers, and others open a few stalls where goods worth from £5 to £10 (Rs. 50 - 100) are sold.

[1] Watson's Gujarát, 87.
[2] Bom. Gov. Sel. XXIII. 269.
[3] This Báwa Ghor was an Abyssinian carnelian merchant. See above p. 12.

Sunth, the head-quarters of the Sunth state, north latitude 23° 13′, east longitude 73° 55′, lies about eighty miles north-east of Ahmedabad, among the ranges of hills which cross the state from north to south. From the west, the road passes over three hilly ridges, and through several defiles and rocky-valleys, to the narrow hollow, where, hemmed in by hills, lies the town of Sunth.[1] A little to the left stands the palace, an irregular building partly of brick and partly of stone, of great length, with one wing four or five stories high surmounted by stone gables, and another less lofty with small domes and minarets. Between the wings is a modern white stucco building, out of keeping with the rest, which, though of no great age, looks like the home of a feudal chief. On the south side are the ladies' rooms, and, at the opposite end, over the entrance gateway is the reception room, lately finished with ornamental windows and slate balconies adorned with much fine tracery.[2]

SUNTH.

Between the palace and the hills which rise very steep, a space, enclosed by a wall with flanking towers, does duty as a fort,[3] and runs along the crest of the hill for about 150 yards. About the centre of the wall a sallyport opens down a steep footpath to the other side of the hills. At the foot of the hill cluster a few humble buildings, the people all dependent on the chief. The approach to the palace is up a steep causeway, leading to a gateway with two flanking towers, and thence up a winding road.

Surpa'n, on the Narbada in the extreme north-east of Rájpipla, is a place of great sanctity.[4] Details of its temples are given under 'Mokhdi Ghánta' of which Surpán is another name.

SURPA'N.

Udepur, north latitude 22° 20′, east longitude 74° 1′, the chief town of the Chhota Udepur state, lies in the centre of a broad waving plain where the Orsang river makes a sharp turn to the north-west. The southern flank of the town rests on the river, and its eastern front on a picturesque lake with well wooded banks. Beyond the lake, between a fine grove of mango trees and the river, is the plain where Tátia Topi's army was routed by Brigadier Parke in December 1858. On the side of the lake, stands a rich Hindu temple, with a fantastically carved spire. Through the trees that fringe the lake, the town roofs may be seen, and, above them, the palace, a curious incongruous mixture of old and new styles. This building is in a large court-

UDEPUR.

[1] The fort and town of Sunth stands three or four miles from the open country to the westward, from which it is separated by moderately high hills. The ruling chief in 1806 objected most strenuously to Sunth becoming a thoroughfare for commerce or armies, fearing a dissolution of his government. Hamilton's Description of Hindustán, I. 685.

[2] The slate from the river Valái near Sunth can be quarried in great slabs. It splits very fine and is worked into tracery like marble. The masons who designed and carved the traceries came from Meywár.

[3] The fort of Sunth crowns the western face of a high rocky hill, the lower walls commencing near the base. It is well built and contains a curiously constructed palace, the two together strong enough to resist native armies. Hamilton's Description of Hindustán, I. 685.

[4] Bom. Gov. Sel. XXIII. 315. As so many of his names were holy places, it seems probable that Ptolemy's (150) Sarbana on the Mahi, as it leaves the hills, is Surpán on the Narbada.

Chapter XIV. Places of Interest. Udepur.

yard, surrounded by half-finished brick ramparts and parapet walls. Through an inner court, a gateway leads to the palace entrance, and from there a narrow dark winding flight of steps rises to the reception room on the upper story, and a second flight to an upper terrace. Round the palace are a number of new houses built by the present chief, one for each of his sons. These houses are in marked contrast to the poverty-stricken appearance of the rest of the town, whose one street has but few good houses, and whose inhabitants, making little by trade or manufactures, are almost all dependents on the chief.

Virpur.

Virpur, in the Bálásinor state, with, in 1872, a population of 1800 souls, stands on the Bávli river eight or nine miles west of Lunávada. It boasts a great age. Early in the thirteenth century (1225), this town was taken from the Báriya chief Viro by Virbhadra, great grandson of Dhaval, the founder of the Vyághrapalli, or Vághela, branch of the Solankis. On the southern face of the town is a ruined fort. On the Bávli river, close to the town on the north, is the shrine of a Muhammadan saint called Dariyáisha, which is visited from afar and is the chief glory of the town. Wonderful legends are told of this saint, whose real name was Mirza Muhammad, and who is said to have been descended in a direct line from Abbás, the uncle of the Prophet. Muhammad, it is said, foretold that a descendant of Abbás would work miracles in Gujarát. One Kutub Muhammad, the third or fourth in descent from Abbás, living in Shiráz in Persia, was working many miracles. His fame reached the ears of a Bráhman of the then flourishing town of Káranta in Lunávada who was in sore straits, because his low caste ruler demanded his daughter in marriage. Seeking help from Kutub, the saint came to Káranta, killed the chief, and established himself in his place. He was afterwards attacked by the Báriya chief of Virpur, but, by the help of some Rajput mercenaries and some Ahmedabad troops his assailant was utterly defeated. Kutub's grandson, Mirza Muhammad, also a miracle worker, is said to have gone with Mahmud Begada against Chámpáner and by his advice to have greatly helped the siege. His tomb is a picturesque building with windows of quaint open tracery, under a huge tamarind tree on the banks of the Bávli.[1] Round the tomb are many half-ruined houses of the saint's descendants who live in idleness on the villagers' charity. A fair is held at the saint's tomb every year on the night of the twelfth of Rabbi-ul-Ákhar. Large numbers of worshippers come, and, when the proper time comes, see the locked doors of the tomb burst open, flowers rise from the ground and strew the saint's grave, and the stream run butter instead of water.

[1] This Bávli or mad stream once followed the saint Mirza and ran with butter instead of water. Butter still runs on the fair day poured on, it is said, some way up the stream by the tomb servant.

NÁRUKOT.



NÁRUKOT.

Nárukot.

Description.

Na'rukot, a petty state administered by the Agent to the Governor in the Panch Mahals, with a total area of about 143 square miles, a population, in 1872, of 6837 souls or 47·8 to the square mile, and, in the five years ending 1878, an average yearly revenue of £986 (Rs. 9860), lies in the south-east of the Panch Mahals, surrounded by the Rewa Kántha state of Chhota Udepur. The country is wild, covered with low hills and thick forests. There is a fair supply of water chiefly from ponds and wells whose number is gradually being increased.[1] The state has a bad name for fever. But at Jámbughoda, where the timber has been cleared, the climate has much improved. The average yearly rainfall is about thirty-seven inches.

Products.

In 1874 specimens of lead ore were obtained near the village of Jhabán. But in the opinion of the Superintendent of the Geological Survey they were not rich enough to encourage further search. Except in some villages where are good groves of teak, the Nárukot forests have very few valuable trees. The inferior timber and firewood are, by the local Kolis and Náikdás, sent to Baroda and Dabhoi under a permit system, a cart-load of timber paying 3*s.* (Re. 1½) and of fuel 6*d.* (4 *annas*).

Population.

Peopled by Náikdás and Kolis, the state had, in 1872, 6837 inhabitants. Of these 3466 or 50·6 per cent were males and 3371 or 49·4 per cent females.

Agriculture.

The soil is capable of yielding a larger outturn and better crops than it does under the present rude tillage. Of the total area one-fourth is unarable being mostly hilly; one-fourth is arable waste; and about one-half is cultivated. In 1878, a considerable area of cultivated land was thrown up owing to the death, desertion, and insolvency of cultivators, and the loss of their live stock brought about by two successive bad seasons. With few exceptions the agricultural products are rain crops, *kharif*, chiefly rice, *dángar*, Oryza sativa, millet, *bájri*, Penicillaria spicata, maize, *makái*, Zea mays, pulse, *tuver*, Cajanus indicus, and *banti*, Panicum spicatum. In so isolated and unhealthy a country, outside husbandmen cannot be tempted to take land. The local cultivators are only Náikdás and Kolis who formerly lived chiefly by wood-cutting. They are beginning to settle to more regular tillage and to the use of the

[1] In 1878, a well was built in the village of Kherva at a cost of about £37 (Rs. 370) and two were improved at a cost of about £18 (Rs. 180).

Nárukot. Agriculture.

plough. But the practice of sowing seeds in forest clearings, locally known as *válra*, or of working hill sides with a small pickaxe, is still general. The state has lately passed through a time of much scarcity and distress. In 1877, a very scanty rainfall caused a serious failure of crops and so great a scarcity of fodder that large numbers of cattle died. The distress was increased in the spring of 1878 by a poor *mahuda*, Bassia latifolia, harvest. In July and August, on the top of this double failure came excessive rains more than once washing away much of the grain. With stores almost exhausted, the people were reduced to great straits, feeding on roots and forest produce, till, in April 1879, a magnificent *mahuda* crop relieved the distress. The fall in the exports of timber from want of draught cattle, the large area of land thrown out of tillage, the widespread sickness, and the heavy special mortality show how severely the district suffered.

Trade.

In 1856, at a cost of £300 (Rs. 3000), a rough cross-country road was cleared from Jámbughoda to Baroda. In 1861, two years after the Náikda rising, at a cost of £357 (*Shiáshái* Rupees 4084), lines were cleared through the forest. The chief of these was sixty miles long from Jámbughoda to Dohad. In 1872, at a cost of £2446 (Rs. 24,460), of which Government contributed nearly one-half and the Nárukot and Panch Mahál Local Funds the rest, a road twenty-five miles long was made from Jámbughoda through Hálol in the Panch Mahál, joining the main line from Godhra to Baroda on the south side of the Kard river. In any Náikda outbreak or other local disturbance, this would prove a very valuable military line. The chief exports are forest produce, timber, and *mahuda*, of which large quantities pass from and through the state to Baroda and Dabhoi.

History.

Among the Rewa Kántha chiefs, who, before its transfer to British management were most notorious as robbers and bandits, were the Náikdás of the country round Chámpáner. One of their leaders, though his territory does not appear as a separate state, was the chief of Tokalpur, the present Nárukot, a Bária Koli by caste. In February 1826, when a Political Agent was appointed, under promise of pardon, these chiefs, 'after considerable hesitation and under the greatest dread and distrust,' came in and agreed to furnish security for their future good conduct, promising to cause no disturbance, to behave as quiet cultivators, to leave to Government the settlements of their claims on the revenues of neighbouring states, to keep no mercenaries, to be responsible for crime, to protect merchants, and to be subject to the authority of the Government posts.[1] Soon after (1829) the office of Political Agent in the Rewa Kántha was abolished, and the Resident at Baroda removed to Ahmedabad. The Gáikwár's manager, *kamávisdár*, of Sankheda was appointed to collect the yearly tribute of £4 (Rs. 41) from Nárukot. This position gave him power over the chief, and for several years the withdrawal of British supervision left him free to use his power as he chose. Unable to

[1] Bom. Gov. Sel. XXIII. 824.

Nárukot. History.

manage his people, and forced by the Sankheda manager, who imprisoned both him and his family, Jagatsing (1833) agreed that, if the Baroda Government kept order and protected him from Chhota Udepur, he would make over to them one-half of his revenue. A Gáikwár post, *thána*, was established, and, in exacting one-half of the revenue, the commandant treated the people with such harshness, that, in 1837, they broke out in revolt. The services of a British force had to be engaged, and order was not restored without great difficulty. At the close of the operations, nearly the whole district was deserted, and every village burnt down. So hardly had they been treated, that the people refused to come back unless they were guaranteed freedom from the tyranny of the Gáikwár's post. On a promise of safety from oppression and of good treatment the people began to return, and thirteen villages were soon settled.[1] The chief Jagta Bária was anxious that he should be taken under the protection of Government, and offered to pay them half of his revenues.[2] The Gáikwár remonstrated against any interference on the part of Government, but it was decided[3] that as Nárukot had come under British control in 1826, the transfer to the Gáikwár of half of the chief's estate could not be respected. The chief's offer of one-half of his revenue was at first refused. But, in 1839,[4] to provide funds for the management and recovery of the state, it was accepted, and special control vested in the Assistant Political Commissioner.[5] Since then the management of the state has remained with the British Government, the British share of the revenue being spent on the improvement of the state. On the establishment of order in 1837, the people soon quieted down and for many years remained wonderfully free from crime.[6] In 1858, excited by the movements of rebel troops along the eastern border, the Náikdás rose, plundered the post, *thána*, of Nárukot, and at Jámbughoda attacked a detachment under Captain Bates. Afterwards they were joined by a number of Tátia Topi's men, and, favoured by the thickness of the forest and underwood, the revolt was not put down till March 1859. Nine years later, Joria, a Náikda of Vadek, near Jámbughoda began to act as a holy man, *bhagat*, and claimed supernatural power. Gaining much influence over the people, he was joined by Rupsing, also a Náikda, a pardoned outlaw and rebel. They together planned the establishment of a Náikda kingdom, and getting together a body of armed followers, attacked and sacked several Government posts, among them Jámbughoda. Troops were quickly collected, Vadek attacked, and the *bhagat's* forces scattered (Feb. 16, 1868). The leaders escaped, but after a short time were taken, tried, and hanged. The people, assured that their misconduct would be forgiven, settled in their villages, and since then, in spite of the recent time of scarcity (1877-1879), order has remained unbroken and crime continued small.[7]

[1] Bom. Gov. Sel. XXIII. 199. [2] Bom. Gov. Sel. XXIII. 199.
[3] Gov. to the Pol. Com. 2090, 31st Oct. 1838. Gov. Sel. XXIII. 214.
[4] Gov. to Pol. Com. 10th July 1839. Gov. Sel. XXIII. 223.
[5] Bom. Gov. Sel. XXIII. 200, 217. [6] Bom. Quar. Rev. III. 374.
[7] Details of the Náikda risings are given in the Panch Mahála Statistical Account. Bom. Gaz. III. 254-258.

Nárukot.

History.

Dipsing, the present chief, thirty-nine years of age, is a Bária Koli by caste. In 1837 it was stated that, for its own good and for the peace of the province, the management of the state must for some time remain under a British officer. Since 1837 the country has been opened, settled habits introduced among the people, and the revenue greatly increased. Its extreme backwardness and the excitable character of its people still make British control necessary.

Land.

Except in the case of forest tillage, which is charged a lump sum on each clearing, the occupant pays on the number of ploughs he uses, not on the area of land he tills. The rates, at first experimental, have from time to time been changed with the double object of bringing the wild population to cultivate fixed fields, and of making them adopt a better style of tillage. For the Kolis, who are more inclined than the Náikdás to take up land, the plough rates of assessment were in 1872, for the better class of soil 4*s.* 6*d.* (Rs. 2¼) for the first year, and 12*s.* 6*d.* (Rs. 6¼) for the second and following years; and for the poorer soils 3*s.* (Re. 1½) for the first year, and 9*s.* (Rs. 4½) for the second and following years. In the case of the Náikdás, the plough rates of assessment were 1*s.* (8 *annas*) for the first year, 4*s.* (Rs. 2) for the second, 5*s.* (Rs. 2½) for the third, and 6*s.* (Rs. 3) for the fourth and following years. These rates are little more than nominal, the chief object being to induce the people to gain an honest living and to settle. In 1878 the highest plough tax was £1 (Rs. 10) for a Koli and 6*s.* (Rs. 3) for a Náikda. Forest tillage, *válva*, paid from 1*s.* to 2*s.* (8 *annas* - Re. 1) a clearing. The villages of Uchat, Bhildungra, Fulpari, Nathpari, Kara, and Gundiveri are held rent-free; and, of the two villages Rámpura and Bhánpura, half the revenues are, after collection, paid to the headmen who are relations of the chief. Besides these, some of the chief's kinsmen, *bháyáds*, have a right to certain number of ploughs free of charge. Except of its boundaries no survey of the state has been made.

Justice.

In so poor and simple a country as Nárukot money disputes are rare. So far there has been no call for civil courts. Such cases as arise between the chief and the cadets of his family and the resident Vánis, are settled by the Political Agent. From the introduction of British management up to 1868, under the Political Agent, limited magisterial powers were vested in an officer styled *thándár*. Since the 1868 rising, a native officer of better position with the title of Mahálkari has been appointed. He exercises second class magisterial powers, cases beyond his jurisdiction being tried by the Political Agent, who has the powers of a Judge and Sessions Judge. From the Political Agent's decisions appeals and references lie to Government. In the conduct of the court's business the spirit of the British Acts and Regulations is followed.

Police.

The ratio of crime to population amounted in 1878 to 20·77 per 1000 against 11·11 in 1877, and 9 in 1876. This increase, entirely in cases of petty theft, was due to the general scarcity and distress from failure of crops. Of the 139 cases decided in 1878, 135 were tried by the Mahálkari, and four by the Political Agent. None of

the decisions were appealed against. The strength of the detachment supplied from the Panch Mahâls Police, was, in 1878, owing to the unusual amount of crime, raised from forty-one to fifty-two. Of this force forty-one were armed, eight unarmed, and three mounted. They are distributed over three posts, Jámbughoda, Khandivar, and Vavchalvar. Nárukot. Police.

The following table gives the number of offences reported, of persons brought to trial, and of persons convicted, during the eight years ending 1878 :

Nárukot Crime, 1871-1878.

Year.	Offences reported.	Persons brought to trial.	Persons convicted.	Year.	Offences reported.	Persons brought to trial.	Persons convicted.
1871	45	48	41	1875	66	74	63
1872	26	22	19	1876	65	95	68
1873	51	89	54	1877	79	119	105
1874	65	90	83	1878	142	274	265

A lock-up at Jámbughoda, in charge of the Mahálkari, is used for under-trial prisoners, as well as for convicts sentenced to imprisonment for fifteen days and under. Cases of more than fifteen days imprisonment are transferred to the Panch Mahâls subordinate and district jails. The cost of the Jámbughoda lock-up amounted in 1878 to £28 (Rs. 280) against £12 (Rs. 120) in 1877. In 1878 the number of prisoners was forty-nine, against forty-seven in 1877 and twenty-three in 1876. Jail.

Compared with £350 (Rs. 3500) in 1849, the gross revenue for 1878-79 was £674 (Rs. 6740), or in thirty years a two-fold increase. The land revenue which had steadily risen from £439 in 1871 to £777 (Rs. 7770) in 1876,[1] from the failure of crops in 1877 fell to £456 (Rs. 4560) and again in 1878 rose to £789 (Rs. 7890). In 1878 the forest revenue amounted to £37 (Rs. 370) against £63 (Rs. 630) in 1877, and £112 (Rs. 1120) in 1876. The decrease was owing to the scarcity of bullocks. For the same reason there was a fall in transit duties from £280 (Rs. 2800) to £147 (Rs. 1470). Revenue.

In 1868 a school was started at Jámbughoda with the object of giving some sort of education to the wild Náikdás and Kolis. It is maintained out of Local Funds at a yearly cost of about £35 (Rs. 350). The average daily attendance rose from 13 in 1873 to 33 in 1876; in the year of scarcity it fell to 24 and in 1878 again rose to 30·5. Instruction.

A dispensary, opened in 1872, is under the charge of a hospital assistant. Against 230 in 1874 and 693 in 1877, 596 persons were treated in 1878. Of these, 482 were cured, 47 left, and 67 died. Vaccination, under the charge of the vaccinator employed in the neighbouring district of Hálol in the Panch Mahâls, rose from 233 in 1874 to 498 in 1876, and in 1878 fell to 161. The birth and death returns are, from the unsettled state of the people, and Health.

[1] The details are : 1871, £439; 1872, £447; 1873, £572; 1874, £652; 1875, £706; 1876, £777; 1877, £456; 1878, £789.

Márukot.
Places of Interest.

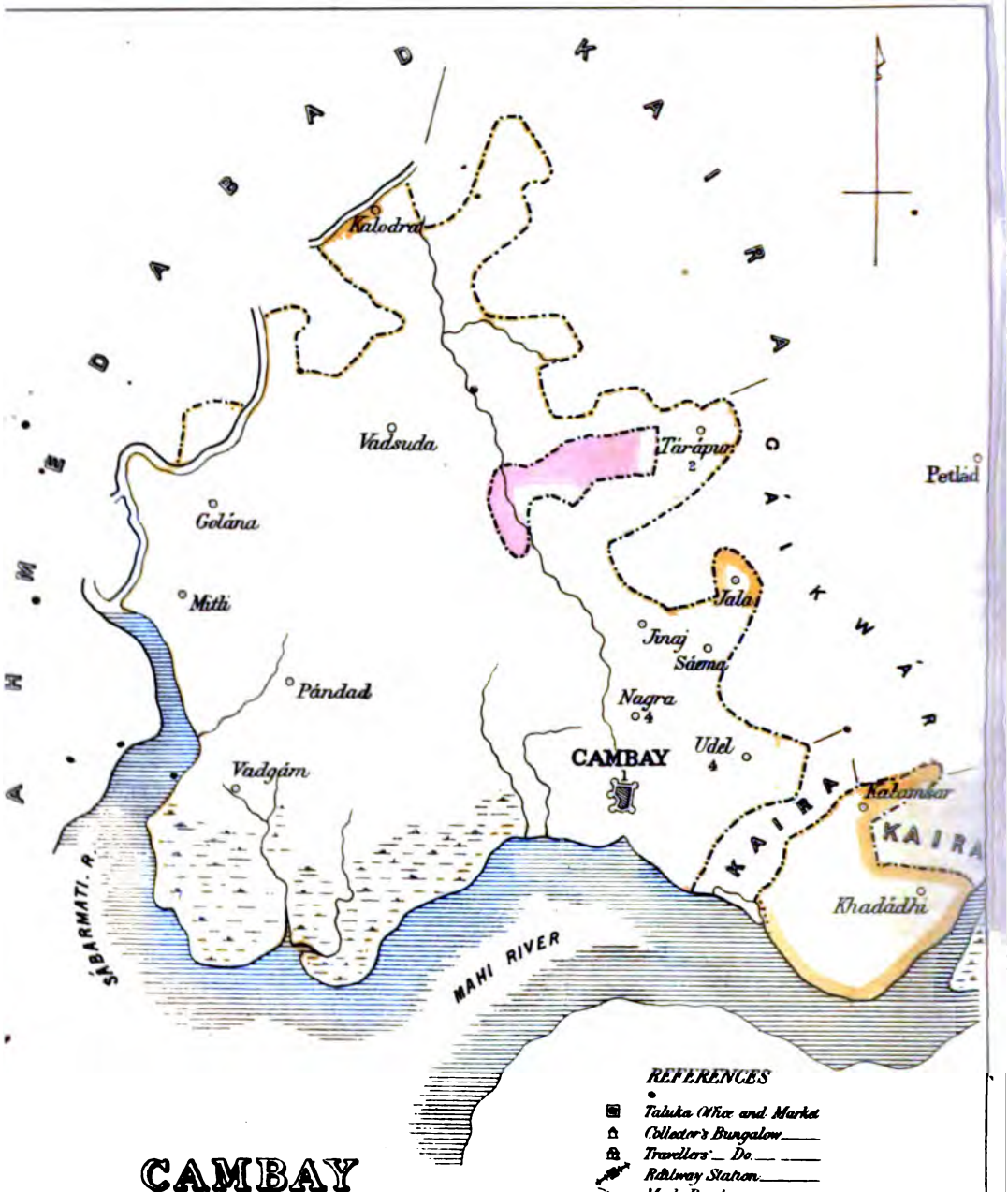
the inability of their headmen to read and write, untrustworthy. From the excess of rain and the failure of crops, 1878 was a most unhealthy season.

Ja'mbughoda, with a population of 491 souls, is the head-quarters of the state. The chief lives at Jhotvar half a mile to the north-west. Here in 1858 a detachment of the 8th Regiment N. I. under Captain Bates was attacked by the Náikdás under their leaders Rupa and Keval; and in 1868 the station was taken and sacked by a band of Joria *bhagat's* followers. The police station, designed with a view to defence, has room for the police guard and for the local revenue and magisterial officers.[1] A quadrangular enclosure, it has blocks of solidly built rooms ranged round so as to give a clear central space of 196 feet by 162. At each of the four corners is a bastion, with steps leading to a roof, terraced and provided with parapets loopholed for musketry. The height of the terraces is 14 feet 4 inches, and the parapets are three feet higher. The entrance gate, ten feet broad, is provided with a wicket and protected by flanking towers. The walling is of brick and lime masonry; and the roofing of concrete arches, carried either by cross walls or on wrought-iron joists. Above the gateway is a room, twenty feet by ten, and a bath room, twelve feet by seven, suitable for a European officer. Within the enclosure is a well. The work, begun in 1869 was finished in 1872 at a cost of £4270 (Rs. 42,700). Besides this police station Jámbughoda has a school and dispensary.

[1] The accommodation is, for foot police 4 rooms each 10×10 feet and 26 rooms each 12×10; for mounted police 4 rooms and 4 stables each 10×10 feet; for revenue and magisterial officers there are 2 rooms each 15×13 feet, 3 each 13×13, 2 each 13×10 and one 43×10 feet.

CAMBAY.





CAMBAY

Scale of Miles

Gov^t Photo-zincographic Office Poona 1878

CAMBAY.[1]

CHAPTER I.

DESCRIPTION, PRODUCTS, AND POPULATION.

Chapter I. Description. Position.

Cambay, at the head of the Cambay gulf in the west of Gujarát, lies between 22° 9′ and 22° 41′ north latitude, and 72° 20′ and 73° 5′ east longitude. With an estimated area of about 350 square miles, it had, in 1872, a population of about 83,000 souls, and, in 1878, a revenue of nearly £40,000 (Rs. 4,00,000).

Boundaries.

It is bounded on the north by Mátar in Kaira, on the east by Borsad in Kaira and Petlád in Baroda, on the south by the gulf, and on the west by the Sábarmati. The political boundaries are most irregular. In some places Cambay villages are embedded in Kaira; in other parts detached fragments of Kaira lie in the heart of Cambay. Inland, the possessions of the Nawáb stretch about fifteen miles to the west, eighteen to the north-west, ten to the north, and twelve to the east.

Aspect.

Except near the Mahi, where the surface is cut by water-courses, and where the river banks rise in cliffs from thirty to eighty feet high, the country is flat and open. Though in parts, especially along the Sábarmati, rather bare of trees, during the rainy and cold seasons the whole is beautifully rich and green.

Rivers.

Two of the larger Gujarát rivers enter the sea within Cambay limits. The Sábarmati, after flowing south for about 200 miles, falls into the gulf twelve miles west of the city;[2] and, a short way to the east, about 350 miles from its source, a five-mile broad estuary receives the waters of the Mahi. Though of great volume in times of flood, these rivers are of no use either for navigation or irrigation. The mud deposits near their mouths make them impassable for vessels of any size, and the salt of the tidal wave and the height of their banks prevent them from being used for watering the fields. Except the Mahi and Sábarmati none of the Cambay streams flow throughout the year.

[1] The correct form of the name is Khambhát.
[2] Saunders' Mountains and Rivers of India, 31.

Chapter I. Description.

Lakes.

Within Cambay limits there is no fresh-water lake of any size. Still, as in Kaira, almost every village has a pond, or reservoir holding water for the greater part of the year. In most years, from the middle of April till the rains set in, generally late in June, the pond supplies are exhausted, and cattle have to be watered from wells.

Wells.

From its position, between two large tidal rivers, the soil of Cambay is so soaked with salt that water becomes brackish at a little distance below the surface. In many places new wells have to be sunk every five years. Besides being brackish, Cambay well water is unwholesome, often causing painful boils when incautiously used.

Drainage.

During seasons of heavy rain, much of Cambay is liable to be flooded. Its rulers, in the time of prosperity (1400 - 1700), guarded against this evil by cutting drainage canals. These drains, works of great labour and cost, are now much neglected. But the people complain little, and it would seem, either that the rainfall is lighter than it was, or that the surplus water is more carefully stored in village reservoirs.

Geology.

A gently waving alluvial plain, Cambay has no rocks and but few pebbles. Nodular limestone, *kankar*, mixed with sand or clay is found in large quantities from ten to fifteen feet below the surface. Though not of the best quality, the lime it yields is much used for house-building and other local purposes.

Climate.

Compared with the more inland districts the climate is good and the temperature equal. Thermometer readings, kept during the three years ending 1847, show a mean minimum of 53° in January, and a mean maximum of 76° in May. During the same period, the average yearly rainfall was 29 inches 30 cents.

Before the railway made travelling easy, Cambay was the only coast station within reach of invalids suffering from the fevers and heat of inland Gujarát. Such was its value as a sanitarium, that in 1837, a hospital was established for the use of European officers and troops stationed in Ahmedabad, Kaira, and Baroda. On the 12th March 1837, ninety-eight invalids of the 17th Regiment of Native Infantry arrived at Cambay from Harsol, about thirty-four miles from Ahmedabad. Of the whole number, eighty-three were suffering from fever and spleen, and the rest from rheumatism and skin disease. At the end of March, fourteen more cases were admitted, making a total of 112 patients. One death occurred in April, of the rest, all except five, were discharged cured by the end of May. By the close of the rains (October), the remaining five were able to return in good health to their regiment. Another remarkable instance is the case of seventy-seven invalids of the 2nd Grenadier Regiment of Native Infantry, who were sent to Cambay from Baroda in the month of January 1847. Of the whole number, sixty-eight were suffering from fever, one from consumption, and eight from Sind ulcers. The case of consumption proved fatal. Of the rest, thirty-one were discharged cured in February, twenty-five in March, and twenty in April. About 1863, the Cambay hospital

was closed, and there is now no medical institution in the town. Vaccination is said to be much practised, and to meet with little opposition, but no returns are available. No bad outbreak of cholera has occurred for many years. The only disease mentioned as peculiar to Cambay is the troublesome ulcer mentioned above, called *ashraphi* by natives, and by Europeans known as the Cambay or Broach boil. Chapter I. Production.

Within Cambay limits there are no forests, nor, except occasional orchards, are there any groves or plantations. Still, here and there, generally near villages, are many well grown fine trees. Among the largest and most common are the tamarind *ámli* Tamarindus indica, *nim* or *limbdo* Melia azadirachta, *pipal* Ficus religiosa, banyan *vad* Ficus bengalensis, wood apple *kothi* Feronia elephantum, and mango *ámbo* Mangifera indica. Trees.

Towards the north and west the soil is generally black, well suited for wheat and cotton. To the east it is poorer, fit only for the inferior grains. Near Cambay, skirting the gulf, and along the banks of the Mahi and Sábarmati, stretch vast tracts of salt marsh flooded at high spring tides. For tillage purposes the soils are divided into three classes, garden, rice, and dry-crop. Soil.

The crops, the same as those grown in the neighbouring parts of Kaira, are the ordinary millets and pulses, rice, wheat, tobacco,[1] and a little indigo. The cultivation of indigo has of late greatly fallen off. Hindu peasants dislike growing it, because in making the dye much insect life is lost while the Muhammadans, with whom this objection has less force, do not till land enough to raise any large quantity. Sown towards the end of the hot season, indigo is harvested in August before coming to flower. After being cut, the crop is stowed in large vats, generally set in a corner of the field. The vats are filled with water, and the plants left to soak for one night, and, in the morning, to draw out any remaining juice, the leaves are beaten with wooden clubs. The water is then drained off, the dye remaining at the bottom of the vat. Green-looking at first, the sediment, on exposure, soon gains the true indigo hue. Mordants are sometimes used to help to precipitate the dye. Crops.

The tillage does not differ from that of neighbouring British districts. After the rains (June-October), crops are grown by water drawn in leather buckets from reservoirs, water-courses, or river-bed pools. There is very little hot weather tillage, and, except from wells, little irrigation. Tillage.

The domestic animals are the same as in Kaira. In the days of the early Hindu settlements near the mouth of the Mahi, wild animals were so numerous that a city, on or near the site of Cambay, once bore the title of Bághvati or Tiger town. As late as the end of the last century tigers and lions were found close to Animals.

[1] Till 1879, when under agreement with the Nawáb it was stopped, opium was grown in eight villages.

Chapter I. Population.

Cambay. Sir Charles Malet, when Resident in 1781, killed a lion near the village of Kura on the banks of the Sábarmati, about twenty miles north of Cambay. The country people called it the camel tiger, *untia vágh*, and thought it the fiercest and strongest of that race. Camel-coloured verging to yellow, he was without spots or stripes, not high but powerfully massive, with a head and fore-parts of admirable size and strength. About the same time, in the Sábarmati villages, so great was the dread of beasts of prey that at the close of each day, the inhabitants gathered their cattle within the village walls.[1] Of large beasts of prey no trace remains. The only game is *nilgái*, Portax pictus, wild hog, and large herds of antelope, Antelope bezoartica, that feed on the short herbage of salt marsh lands. During the cold weather every pond is alive with duck, teal, and snipe.

Census.

The 1872 census gives a total population of 83,494 souls, or 238 persons to the square mile, a density of population greater than in any Gujarát state except Baroda. Of the total population 71,505, or 85·64 per cent, were Hindus; 11,882, or 14·23 per cent, Musalmáns; and 107 Pársis. There were no Christians. Males numbered 44,283, or 53 per cent of the population, and females 39,211, or 47 per cent, or an average proportion of 113 to 100. Insane and infirm persons numbered 112, or 0·13 per cent of the population. Of these two were insane, 15 idiots, 25 deaf and dumb, 67 blind, and 3 lepers. There are no details of the strength of the different Hindu tribes and castes. Compared with other Gujarát states, the proportion of aboriginal tribes is very small. Arranged according to religion, of the 71,505 Hindus 32,504 were Vaishnavs, including 16,457 Rámánujas, 8209 Vallabhácháryas, 1480 Kabir-panthis, 712 Mádhváchárya, and 5646 Sváminárayans; 20,117 were Shaivs;[2] 3868 Shrávaks; 525 ascetics; and 14,461 belonged to no special sect. Of the 11,882 Musalmáns 10,765 were Sunnis, and 1117 Shiás. Arranged according to occupation, there were, employed under Government or municipal or other local authorities, 2227 souls, or 2·66 per cent; professional persons, 1274, or 1·52 per cent; in service, 1604, or 1·92 per cent; in agriculture, 13,670, or 16·37 per cent; in trade, 1138, or 1·36 per cent; in arts and crafts, 9855, or 11·80 per cent; beggars and paupers, 547; and not otherwise classed, (*a*) wives 26,316 and children 26,687, in all 53,003, or 63·48 per cent, and (*b*) miscellaneous persons 723 or 0·86 per cent; total 53,726 or 64·34 per cent.

Besides as husbandmen, Kanbis work as carnelian polishers, a craft once carried on chiefly by Musalmáns. Many Bráhmans, Vániás, and other high class Hindus, have, owing to the decline of

[1] Forbes' Oriental Memoirs, III. 90, 94. Nicolo Conti (1420-1444) says, in Cambay wild cattle are found in great abundance, with a mane like the mane of a horse, and horns so long that when the head is turned back, they touch the tail. These horns, he adds, are used like barrels for carrying water. Major's India in the XVth Century, II. 20.

[2] This is doubtful. The returns shew 16,134 Lingáyats a sect not known in Gujarát. They were possibly *ling* worshippers.

trade, moved to Bombay, and so small is the local demand for their labour, that numbers of goldsmiths, blacksmiths, barbers, seamen, and fishermen seek employment in Surat, Broach, Ahmedabad and other districts of Gujarát, and in Bombay. Remaining away about seven or eight months in the year, they return with their earnings during the rains. Very few of the Khárvás are sailors. Besides manufacturing salt, they have, in many Gujarát towns, and, to some extent in Bombay, monopolized the work of turning roof-tiles. Many educated Bráhman and Vánia youths find work in Gujarát, Bombay, and other places, as accountants and clerks, seldom visiting their native country except for marriages or other great family events. Among Cambay Musalmáns there is an unusually large number of Shias (1117). The Nawáb, a Persian by descent, is a Shia, and the Persian and Shia element was, in the eighteenth century, strengthened by three sets of refugees. Some came in 1723, after (October 1722) Persia was conquered by the Ghiljeis; others, in 1739, when Nádir Sháh seized the throne and abolished Shiáism as the state religion;[1] and a third section are the descendants of soldiers who left Nádir's army on his return to Persia (1739). Most of their descendants are either connected with the court or in the Nawáb's service, and foreigners still come as recruits for the Nawáb's Persian regiment. Besides Persians, there is a body of Shia traders of the Dáudi sect, followers of the Mulla Saheb of Surat. Of the Sunnis some are cultivators, but most are either in trade or are carpet-weavers, shoemakers, book-binders, potters, or private servants. Sadiás, Musalmán carriers, have carts and bullocks, which they use in carrying goods from the landing place to the town. As a body, the Musalmáns are badly off, with little energy and less enterprize. The Bohorás are an exception. Well-to-do and enterprizing, they trade to China, Japan, and Zanzibár, settling there for as long as ten years at a time. Pársis, once powerful, now number only 107 souls. They are traders, distillers, and weavers.

Before the time of the present Nawáb (1841), all state offices were given to Musalmáns. This rule has of late been broken, and, except that a few posts in the army and household are kept for members of the Nawáb's family, Hindus and Pársis are allowed to hold almost any office. The style of living does not differ from that of the neighbouring Gujarát districts. Gujaráti is the ordinary Hindu language. Musalmáns use Hindustani, and many of them, the descendants of the eighteenth century refugees, still speak fairly pure Persian.

Villages.

According to the 1872 census, the eighty-seven Cambay villages included 29,505 houses, or an average of 84 houses to the square mile. Of these 7741, or about 26 per cent, were built of stone or fire-baked brick; the rest had walls of mud, or unburnt brick, with roofs of thatch or palm leaves. Dwellings of the better sort lodged 21,049 persons, or 25 per cent of the whole population, at the rate of 2·72 souls to each house, and houses of the inferior sort lodged 62,445 persons, or 75 per cent of the whole, or 2·87 souls to each house.

[1] Forbes' Oriental Memoirs, III. 83.

Chapter I. Population. Houses.

Of the 87 villages, 27 have less than 200 souls, 22 from 200 to 500, 25 from 500 to 1000, 9 from 1000 to 2000, 2 from 3000 to 5000, one between 5000 and 10,000, and one above 10,000. They belong to two main classes, coast and inland villages. The thirty coast villages include the arable lands along the shore of the gulf and the banks of the Sábarmati. From their wheat-growing soil, these are known as the *bára* villages, and yield a yearly revenue estimated at about £20,000.[1] Though the soil of many of them is poor, some of the fifty-seven inland villages, in the rich tract of reddish loam known as the *charotar*, yield heavy crops of tobacco, millet, cotton, opium, and indigo.

[1] Cambay Rs. 2,64,949 ; Imperial Rs. 2,11,959½. The Cambay coin is 15½ per cent less in value than the Imperial rupee.



CHAPTER II.

TRADE[1] AND MANUFACTURES.

BEFORE the time of railways, goods and passengers were carried by boat to Bombay and other ports. Now the passenger traffic is almost entirely by rail through Ánand, about thirty miles east of Cambay. Though Cambay is without made roads, the country is level enough for carts. The Cambay harbour is ill suited for trade and yearly becomes more blocked with silt. The silt, brought down by the rivers in the rainy season, or thrown up by the tide, is constantly changing the bed of the gulf. Passages deep enough for coasting craft of from twenty-five to thirty tons are sometimes, in the course of a single rainy season, closed, and fresh channels cut through high banks of mud. At present (1879) boats moor a mile from the city gate, and, except during spring tides, have to be unloaded about half a mile from the landing place. During the last three years, the largest vessel that visited Cambay was one of fifty-seven tons from Kalikat.

Across the mouth of the Mahi, from Cambay to Kávi in Broach, a ferry-boat plies at all seasons. Especially at the springs, when the tide rushes with extreme violence, the passage is difficult.[2]

Tenth Century.

In the thirteenth, fourteenth, and fifteenth centuries, one of the chief centres of commerce in western India, Cambay has a trade history of much interest. The first references are early in the tenth century. It then produced mangoes, cocoanuts, lemons, rice in great abundance, and great quantities of honey. Leather was largely manufactured,

[1] The many interesting Portuguese Trade and History references have been obtained through the kindness of Dr. Gerson da Cunha of Bombay.

[2] Of the passage of the mouth of the Mahi, Ogilby (1670, Atlas, V. 215) gives the following details: About a league southward from Cambay glides the river Mihi, whose shore must be travelled at the low ebb of the sea, and not without great danger because the sea rising flows up above five leagues, and at low tide you are forced to wade through two or three deep places. If any one should venture to wade through at the coming in of the tide, he would undoubtedly be swallowed by the sea, for when the water flows with greater strength and higher than ordinary (for it observes no rule, but rises or falls more or less according to the course of the moon), it carries and washes away both horse and man, and oftentimes with such force, that an elephant cannot withstand the same, nor all his weight prevent him from being carried away; therefore all travellers wait for a certain time to wade through the same, viz., when the sea is low, which is at the new moon, at which time they may go over it in coaches or horseback without any danger. Coaches are commonly held fast on both sides that they may not be overturned by the waves. Those that go on foot strip themselves naked, and, tying up their clothes, carry them on their shoulders. Many times a whole caravan with abundance of people travel over the same, some on horseback and others on foot, both men and women stark naked, accounting it neither shameful nor immodest.

Chapter II. Trade.

and Cambay was famous for the sandals which bore its name.[1] Many of its merchants were Arab and Persian Musalmáns who had mosques of their own, and were kindly treated by the Hindu governor.[2] The trade was harassed by pirates known as *Bawárij*, from their boats, *baria*. Scouring the Arabian Sea as far as Sokotra, they chased the Arab ships bound for India and China, 'as the Greek galleys chased the Musalmáns in the Mediterranean'.[3]

Eleventh Century.

During the eleventh century, though the Bawárij from Cutch and Somnáth still harassed its ships,[4] Cambay maintained its position as one of the chief centres of Gujarát trade. Its markets were supplied with the ginger and cotton of the surrounding country, with the produce of north India brought overland from Multán either direct or by the sea-coast, with Cutch balm, and Málwa sugar. By sea Cambay traded west with Persia, Arabia, and Sofála in Africa, and east with Malabár, Coromandel, and, in great ships called junks, with China.

Twelfth Century.

In the twelfth century, wheat, rice, indigo, and Indian cane[5] were the chief exports, though merchandise of every country was to be found and was sent from Cambay to all parts. Pirates still infested the Gujarát seas; but at Cambay itself traders had gained some security, as a fine fortress had been built by the 'Government of India'.[6]

Thirteenth Century.

At the close of the thirteenth century Cambay was one of the two chief ports of India.[7] Its exports were indigo in great abundance, cotton exported to many quarters, much fine cotton cloth or buckram, and a great trade in hides.[8] The chief imports were gold, silver, copper, *tutia* (the inferior oxide of zinc used as an eye-salve), madder from the Red Sea, and horses from the Persian Gulf.[9]

[1] Másudi (913), Prairies d'Or, I. 253, 254; Reinaud's Memoir Sur. l'Inde, 221; and Ibn Haukal (943) in Elliot, I. 38.

[2] Ibn Haukal (943) in Elliot, I. 34.

[3] Másudi (913) Prairies d'Or, III. 37; Yule's Marco Polo, II. 344. Besides Rajputs of the Sangár tribe these pirates included Játs, Meyds, and Kurks. According to Wilford (As. Res. IX. 224), under the name *Divesi*, or men of Diu, their interference with trade so enraged the Romans, that they were forced to send hostages to Constantinople. The early Arab writers (800-1000) mention the Játs (834-855) making a descent on the Tigris with so powerful a fleet that the whole strength of the Kaliphat had to be sent against them; (Ibn Alatyr, 834, in Reinaud's Fragments 201); the Kurks carrying their raids as far as Jadda in the Red Sea (Elliot's History, I. 509, and II. 246-248); and the Meyds of Saurashtra warring with the men of Basra. (Elliot's History, I. 521).

[4] Al Biruni (970-1039) in Elliot's History, I. 67, 69.

[5] Jaubert's Edrisi (1090-1153), 172. As this Indian cane grew on hills, the reeds, which so late as the eighteenth century were exported for arrows to Hindustan, Persia, and other countries, are probably meant. Bird's Mirát-i-Ahmadi (1748-1762), 104.

[6] Idrisi in Elliot's History, I. 84, 85. The Government were the Anhilváda Solankis (946-1240).

[7] Marino Sanuto (1300-1320) quoted in Yule's Marco Polo, II. 333.

[8] According to Marco Polo (1290) the curing of hides and the manufacture of leather were two of the most important of Gujarát industries. Every year a number of ships went to Arabia laden with the skins of goats, of oxen, of buffaloes, of wild oxen, of unicorns, and other animals. The leather was used for sandals, and was cleverly worked into red and blue sleeping mats, exquisitely inlaid with figures of birds and beasts, and skilfully embroidered with gold and silver wire. Yule's Marco Polo, II. 328-329.

[9] Yule's Marco Polo, II. 333.

Among its merchants were many foreign Musalmáns and a large community of Pársis, whose interests were carefully watched by the Solanki kings of Anhilváda.[1] Many of the seamen were Hindus, Rajputs and Kolis by caste, to whom an entire quarter of Anhilváda was devoted.[2] Though Cambay is said to have been free from pirates, the Arabian Sea was still overrun by Cutch and Somnáth corsairs 'the most atrocious robbers in existence'.[3] Chapter II. Trade.

Except Ibn Batuta's (1345) statement that the city was prosperous, and the knowledge that, at the beginning of this century, the old trade route between Asia and Europe by way of the Red Sea was reopened, nothing regarding the trade of Cambay in the fourteenth century has been traced. Fourteenth Century.

The chief articles of Cambay trade mentioned by travellers of the fifteenth century are sardonyx, spikenard, lac, indigo, myrobalans, silks, and paper.[4] During this period, the Musalmán rulers of Gujarát paid much attention to naval matters, and on five occasions Cambay shared in the work of equipping fleets. One of these expeditions, in 1430, was political, directed against Ahmad Sháh Báhmani (1422-1435), the ruler of Thána and the central Konkan. The object of the remaining four was the suppression of piracy.[5] Fifteenth Century.

Shortly after the beginning of the sixteenth century, the control of the sea trade of Cambay passed from the king of Gujarát to the Portuguese. Perhaps because much more information is available, the sixteenth century is generally considered the time of Cambay's chief prosperity. But it seems doubtful if the trade of Cambay was ever again so great as it was during the reign of Mahmud Begada (1459-1513).[6] In spite of the successes of the early years (1526-1530) of Bahádur's reign, the sixteenth century was, on the whole, a time of decline in Gujarát; and though the Portuguese may have increased the demand for Cambay products, and, to some extent, have improved navigation, they, for several years (1529-1534), spared no effort to injure the harbours and shipping of Gujarát. Even when (1533) they became the acknowledged rulers of the Cambay seas, it was their interest to reduce Sixteenth Century.

[1] See the story of Sidhráj (1094-1143) in Elliot's History, II. 164.

[2] Rás Malá, I. 318. The Kolis of the north of Gujarát are said to have come from the lands near the Indus and to have been called Meds. (Rás Málá, I. 103).

[3] Yule's Marco Polo, II. 328, 330, 333.

[4] See Major's India in the XVth Century, II. 6-13 and 20; III. 8 and IV. 9. Among these articles, paper is noticed by Nicolo Conti (1420-1444) as being used in Cambay and nowhere else in India. Indigo is mentioned by Nicolo, by Athanasius Nikotin (1468-1474), and by Hieronimo (1499).

[5] These expeditions against pirates, all of them undertaken by Mahmud Begada (1459-1513), were, 1475, against the Malabárs; 1480, against Jigat and Bet; 1482, against Balsár; 1494, against a revolted officer of the Deccan Government who had captured some Gujarát trading ships. Active measures would seem to have been much required, as, according to Athanasius Nikotin (1468-1474), the sea was infested with pirates, all of them Káfars (Hindus), neither Christians nor Musalmáns, who 'prayed to stone idols, and knew not Christ.' Major, III. 11.

[6] During Mahmud's reign, according to Varthema (1508), Cambay and another city (apparently in Bengal) supplied all Africa, Arabia, Ethiopia, and India, including Persia, Tartary, Turkey, and Syria, and a multitude of inhabited islands with silk and cotton stuffs. Badger's Varthema, 111.

Chapter II. Trade. Sixteenth Century.

Cambay to a local port, and draw the foreign trade to their own cities Diu, Chaul, and Goa. With the decline of Portuguese power, the trade between Cambay and the Red Sea revived, and before the English (1608) came to Gujarát, it was again of considerable consequence.[1]

Course of Trade.

Of the marts connected with Cambay at the beginning of the sixteenth century, there were, of inland towns, in Gujarát, Ahmedabad, Pátan, and Chámpáner; and in Upper India, Delhi and Láhor. Of sea-ports, there were Gogha and Diu in Gujarát, Diul in Sind, and Kalikat and Cochin on the Malabár coast: to the west were, Ormuz in the Persian Gulf; Sheher, Aden, and Jadda on the Arabian coast, and Magadoxa, Melinda, and Mombaza in east Africa:[2] and to the east were Ceylon, Chittagong, Martaban, Tenasserim, and Malacca. Early in the century, under Portuguese influence Diu, Chaul, and Goa became the chief Indian places of trade with Cambay; Ormuz remained the head-quarters of the trade to Persia;[3] the traffic with the Red Sea was for a time nearly destroyed; and, when it again revived, Mokha not Aden, was the chief station. The dealings with east Africa, falling almost entirely into Portuguese hands, were managed from Chaul in the Konkan. In the east, Satgong to some extent took the place of Chittagong, but Malacca, after 1511 in the power of the Portuguese, remained the centre of that great trade.

Exports.

In the beginning of the sixteenth century, the Cambay exports were: Of MINERALS, the agates, carnelians, and crystals, known as Cambay stones; of VEGETABLE PRODUCTS, rice sent to Sind, the Konkan, Malabár, Arabia, and Africa; millet to Malabár and Africa; wheat[4] to Malabár, Arabia, and Africa; pulse and sesame to Malabár; cotton to Malabár and Arabia; ginger and pepper[5] to Persia; and

[1] Three Voyages of Vasco de Gama, LVI.; and Capt. Davis and Sir H. Middleton (1611-1612) in Kerr's Voyages, VIII. 485-488. Finch (1608) speaks of the "topping trade of Cambay in all sorts of cloth and rich drugs." (Harris, I. 868). The decline of Portuguese trade dates from 1580, when Portugal was absorbed in the Spanish empire. Besides the opposing interests of Chaul and Goa, Gujarát at this time had a powerful rival in Tatta in Sind, from which spices were sent up the Indus and distributed through Lahor, and by the same route the goods of Upper India were brought to the sea. Steel (1614) in Kerr, IX. 202.

[2] From Mombasa (S. Lat. 4° 41'), south as far as Sofala (S. Lat. 20° 37'), and from Sofala by land 200 miles beyond, towards the Cape of Good Hope, the goods brought to Mombasa by the Cambay ships were distributed by Arab merchants settled in Africa. These settlers made large profits, exchanging Cambay coloured cloth and beads with the people from the interior for unweighed gold, so much so, it is said, that they generally gained 100 per cent. Here, too, they collected large quantities of ivory. Barbosa (1800-1807); Stanley's Translation, 7.

[3] The whole revenue of Ormuz depends (1727) on Cambay trade. Mod. Univ. II. 76.

[4] Wheat. Cæsar Frederic (1563); Hakluyt's Voyages, II. 338. It seems doubtful whether this wheat was the produce of Gujarát and not rather Malwa, and if not, whether imported by land. See Gladwin's Ain-i-Akbari (1800), II. 42. The author of the Mirát-e-Ahmadi (Bird, 162) says, though in his time (1758) much wheat was produced in Gujarát, formerly the better kinds had to be imported. The authority for the production of wheat in Gujarát is Stanley's Barbosa, 57, 58, 66.

[5] Pepper is said to grow in all parts of India. Cæsar Frederic; Hakluyt's Voyages, II. 372. Barbosa's (1800) pepper, that grown only on and to the south of the Malabár coast, is the vine pepper (Chaiyra betel).

Exports.

turbith (convol. turbethum) to Malabár; of PREPARED VEGETABLE PRODUCTS, opium, though held inferior to the opium of Aden, went west to Persia, south to Malabár, and east to Pegu and Malacca;[1] and indigo,[2] though of less value than Agra indigo, was one of the chief exports to the Persian Gulf and the Red Sea, and afterwards to the Portuguese ports of the Konkan; of ANIMALS,[3] horses were sent to the Konkan and Malabár; of MANUFACTURED ARTICLES, agate ornaments were sent to Malabár, Arabia, the Red Sea, and east Africa; and to all countries where Cambay merchants traded, were sent cotton thread, cotton cloth,[4] coarse camlets,[5] thick carpets, inlaid work-boxes and bedsteads,[6] lac[7] and lacquered ware, silk,[8] and articles of ivory, 'well known in commerce like inlaid works of gold'.[9]

Imports.

The land imports were diamonds from the Deccan, wheat and barley from Málwa, spices from Sind,[10] indigo and spices from Láhor, and silk, horses, myrobalans, and spices from Cábul. The sea imports were: Of MINERALS, copper, lead, quicksilver, vermillion, and alum

[1] Cambay opium is (1554) the best to send to Malacca and the Malabár coast. Mon. Ined. V. I. 13.

[2] INDIGO. 'A great quantity of indigo' (Cæsar Frederic: Hakluyt's Voyages, II. 343). The best indigo probably came by land from Láhor and Agra. But much was grown in Gujarát, chiefly at Sarkhej and Nadiád. Gladwin's Ain-i-Akbari, II. 64.

[3] ANIMALS. 'A wonderful quantity of horses' (Stanley's Barbosa, 55). Oxen and camels were famous; but no mention is made of their being exported. Gladwin's Ain-i-Akbari, II. 64.

[4] COTTON CLOTH was the staple export. Varthema (Badger's Edition, 107) (1508) says 'every year 40 or 50 vessels are laden with cotton and silk stuffs'; Barbosa (65) speaks of 'many cloths of white cotton, fine and coarse'; and Frederic (1585) of 'an infinite quantity of cloth made of bombast of all sorts, white, stamped, and painted.' (Hakluyt's Voyages, II. 343). The Portuguese brought Malabár pepper and Malacca spices to exchange for Cambay cloth (Mon. Ined. (1523-1554) V. I. 13, and V. II. 79). They (1538) called Cambay 'the garment of the world,' for it yielded cloth enough to cover the whole east and a large part of the people of the west. Don João de Castro, Prim. Rot. des. Indies, 113-116.

[5] CAMLET is a plain stuff of goat's hair, of wool, or half wool half cotton.

[6] WOODWORK. Great artists with the turning lathe, says Barbosa (66). One of their 'works of art' was a bedstead, wrought with gold and mother-of-pearl, very beautiful, given by the king of Melinda in Africa to Vasco de Gama in 1502. Gama's Voyages, III. 306.

[7] LAC is doubtful. It was at this time chiefly grown in Pegu (Barbosa, 184). But may also, as in the seventeenth century, have come from the hills of east Gujarát.

[8] SILK is doubtful. It was grown in Bengal (Gladwin's Ain-i-Akbari, II. 9). But came chiefly from Cábul and China. The trade in silk stuffs was almost as great as in cotton cloth.

[9] IVORY. Barbosa, 65. Compare Frederic (Hakluyt's Voyages, II. 344). 'An infinite number of artificers that made bracelets of elephant's teeth.' One of the chief changes in Cambay trade during the sixteenth century was the decay in the leather manufacture. Barbosa, though he notices (52) the embroidered shoes of very good leather worn by the Hindus of Gujarát, the stout leather leggings of the Muhammadan soldiery (56), and the stamped kid skins with which the Cambay carriages were lined (65), nowhere speaks of leather as one of the manufactures of Gujarát. In Frederic's list sandals appear among the imports, while Mandelslo (1638) expressly mentions the shoes as being of red Spanish leather (Harris, II. 122), and somewhat later (1651) Tavernier notices shoes made of Maroquin or Turkey leather. (Harris, II. 357).

[10] SIND SPICES. The chief Sind spice was COSTUS, *kuth* or *putchock*, also called Radix dulcis or Lignum dulce. This went to China where it was much burned as incense. 'The Portuguese ship that goes (1585) every year from Malacca to China, is called the ship of drugs, because she carries divers drugs of Cambay.' (Frederic in Hakluyt's Voyages, II. 356). *Gugal* or Balsamodendron, probably *bdellium*, was also found in Sind, Káthiáwár, and Cutch. Yule's Marco Polo, II. 331, 332.

apter II. Trade. Sixteenth Century. *Imports.*

from Aden,[1] Goa, and Chaul; gold, uncoined from Africa and Abyssinia, and both coined and uncoined from Mecca and Ormuz; silver from the Red Sea and Persian Gulf; iron from Malabár; tin from Siám; and salt and sulphur from the Persian Gulf. There was a large trade in precious stones. Rubies came from Pegu and Ceylon, topazes and cat's-eyes from Ceylon, and turquoises, emeralds, and lapis-lazuli from Persia. Of GRAINS, FRUITS, and VEGETABLE DYES, rice, cardamoms, betel-leaves, areca nuts, and cocoanuts came from Malabár; opium, betel-leaf,[2] madder, ginger, and galls from Arabia;[3] and raisins, dates, the root ruinas for dyeing, and musk and rhubarb[4] from Persia. Of PERFUMES and SPICES; cloves came from the Moluccas, nutmeg and mace from Pegu and Bánda, white sandalwood from Timor, camphor from Borneo and Sumátra, benjamin or benzoin from Siám, Malacca, and Sumátra, cassia from Malabár, cinnamon from Ceylon and Jáva, eaglewood or lign-aloes from Cochin-China, pepper from Malabár, Ceylon, Bengal, Sumátra, and Jáva, and ginger from Quilon. Of ANIMALS, horses were brought from Persia and Arabia, and elephants from Ceylon and Malabár. Of ANIMAL PRODUCTS, coral came from the Red Sea, pearls from the Persian Gulf and Ceylon, ivory from Africa, tortoiseshell and cowries from the Maldives, pigeon's dung used as a dye from Africa, lac from Pegu and Martaban, musk from Ava, and ambergris from Africa, Sokotra, and the Maldive Islands. Of MANUFACTURED ARTICLES, velvets, brocades, and woollen cloth came from the Red Sea, fine muslins from Bengal and the Konkan, and porcelain from Martaban and China.[5]

These details describe Cambay trade in the early part of the sixteenth century. Of the state of things towards its close (1585), Cæsar Frederic has left the following summary: Barks came in laden with all sorts of spices, with silk of China, with sandals, with elephant's teeth, velvets of Vercini, great quantity of *pannina* from Mecca, with gold pieces and money, and divers sorts of other merchandise. Barks went out laden with an infinite quantity of cloth made of

[1] Most of these articles reached Aden from Europe by Suez and Jadda. It was this trade that was most affected by the new Cape of Good Hope route. Throughout the greater part of the sixteenth century, the chief import of these articles into Cambay was by Goa and Chaul. But, as noticed above, towards its close, the trade between Gujarát and the Red Sea had considerably revived.

[2] BETEL-LEAF is doubtful. Frederic (Hakluyt's Voyages, II. 343) says: 'Great quantity of PANNINA which cometh from Mecca.' This may be PAN which in Ibn Batuta's time (1342) was reared in Arabia and much esteemed by the people of India. (Lee's Ibn Batuta, 59). After its cession to the Portuguese (1534) great quantities of betel-leaf went from Bassein to Cambay. Mon. Ined. II. 158.

[3] GALLS were (1514) brought from the Levant through Mecca to Cambay, and from Cambay distributed to China and Jáva where they were worth a great deal.' Barbosa, 191.

[4] This musk and rhubarb came by land from Tartary. Other supplies were brought by sea from China.

[5] In the sixteenth century European velvet, scarlet cloth, and cloth of gold, chiefly of Venetian make, would seem to have been more prized than cloths of the same kind made in the east. Thus the Gujarát weavers are praised (Gladwin's Ain-i-Akbari, II. 63) for imitating the silk manufactures of Turkey and Europe, and the velvets imported from the Red Sea were esteemed over the whole of the east. (Barbosa, 186 and 188). Terry (1616-1618) says expressly, the Indian velvets, satins, and taffetas are not so rich as those of Italy. Kerr, IX. 392.

bombast of all sorts, white, stamped, and painted, with great quantity of indigo, with ginger and myrobalans dried and conserved, with borax in paste, great store of sugar, great quantity of cotton, abundance of opium, assafœtida, puchio, and many other drugs, Diu turbans, and great carnelians, granates, agates, and bloodstones.[1]

The merchants were of two classes, residents and strangers. Of the residents some were Musalmáns and some were Hindus. Of the Hindu trading houses some had branches, or correspondents, in many ports both Indian and foreign. Among Indian ports, mention is made of colonies of Cambay merchants in Dábhol,[2] Cochin, and still more in Kalikat where they were much honoured, lived in good houses in separate streets, and followed their own customs.[3] At this time Gujarát Hindus do not seem to have settled east of Cochin. West they were found at Ormuz, and, in great numbers, at Melinda and Mombaza in east Africa.[4] Many resident Musalmán traders were foreigners, descendants of the Arab and Persian merchants mentioned by the early Arab travellers.[5] Of the stranger merchants, the greater number were, in the early part of the century, Musalmáns from Western Asia,[6] and later on, Portuguese and other Europeans.[7]

[1] Cæsar Frederic (1563-1585): Hakluyt's Voyages, II. 343.

[2] Dábhol (north latitude 17° 34' east longitude 73° 16') in Ratnágiri was, in the 14th and 15th centuries, a great Musalmán place of trade.

[3] Barbosa, 146. Early European travellers differed much in their estimate of Hindu merchants. Marco Polo, (1290) and Jordanus, (1323) describe the Gujaráti Hindu traders of Kalikat as the best merchants in the world, and the most truthful. (Yule's Marco Polo, II. 299, and Yule's Jordanus, 22). This agrees with Frederic's description of the perfect trust stranger merchants placed in the Hindu brokers of Cambay (Hakluyt's Voyages, II. 343), and with Laval (Voyages, II. 214-220) who says, though fine and subtle, they are (1610) neither cheats nor easily cheated. On the other hand, Barbosa (1514) found the Hindus of Gujarát, 'great usurers and falsifiers of weights and measures, and merchandise and coin, and liars and cheats' (52); and Peyton (Kerr, IX. 230) (1615) calls the Surat brokers 'subtle, and, unless well looked after, ready to deceive both the buyer and the seller'; and De Coutto (1600, Dec. IV. Lib. I. Chap. VII.) thought that, from the religious care they took to cheat Christians, the Gujarát Vánias must be descended from the lost tribes of Israel.

[4] Ormuz. Abd-er-Razzak (1442) mentions idolaters in great numbers (Major's XVth Century, I. 7), and Newberry (1583) found Gentiles there. (Hakluyt's Voyages, II. 379). Vasco de Gama (1498) found many Gentile merchants from Cambay in Melinda and Mombaza (Kerr's Voyages, II. 337, and Correa's Three Voyages of De Gama, 137, note 1. Compare Barbosa, 13).

[5] See above p. 184.

[6] Hieronimo (about 1490) found at Cambay some Moorish merchants of Alexandria and Damascus (Major, IV. 9). So many Turks, says Varthema (1508), resided constantly at Diu that it was known as Diu-bandar-rumi or the Turk's Diu, as distinguished from Diu or Diul Sind, whose westward trade was almost entirely with the Persian Gulf. Badger's Varthema, 92.

[7] Frederic (about 1585) gives an account of the relations between the European merchants and the class of Hindu traders, who, under the name of brokers, have played so important a part in the establishment of European trade settlements in India. 'On arriving at Cambay the merchant chooses his agent from among the brokers, Gentiles and men of authority, every one of them with from fifteen to twenty servants. Leaving a list of his goods in the broker's hands, and taking on land the furniture he brought with him in the ship, for household provision all merchants coming to India must bring with them, the merchant drives to an empty ... in the city where bedsteads, tables, chairs, and empty jars of water ... been made ready by the broker against the arrival of some stranger. ... le the merchant rests, the broker is clearing the goods and bringing them to the ..., the merchant not knowing anything thereof, neither custom nor charge. ... the broker tells the merchant the ruling rates both of the goods he has to ... and those he may wish to buy, asking whether he will sell at once or wait.

Regarding the land trade that centred in Cambay, little has been traced. The chief routes were through Ahmedabad, north to Agra, Delhi, and Lahor, and west, through Rádhanpur, to Tatta in Sind.[1] Within Gujarát limits almost all merchandise was carried in bullock carts,[2] and west from Gujarát on camels. The country was unsettled, and the merchants were liable to be robbed by bands of Rajputs and Kolis. Generally the traders went in caravans, trusting for safety to the escort of a Bhát.[3]

During the whole of this period Cambay harbour was unserviceable for large trading vessels. At the beginning of the century, Barbosa notices the difficulty and danger of the navigation at the head of the gulf, and advises no one, without the help of a native pilot, to venture as far as Gandhár, between Cambay and Broach. At that time (1514), though the larger vessels occasionally passed to the head of the gulf,[4] as a rule, ships trading to distant ports loaded and unloaded in Dív, Gogha, and Gandhár, the goods finding their way to and from Cambay in small boats.[5] Later on, the harbour was even more unserviceable. No craft but small vessels or barks went to Cambay, and these only twice in the month at the time of new and of full moon.[6] Early in the century (1507), a fleet, equipped from Cambay, acted with Egyptian vessels against the Portuguese. Though many ships were lost at Dív in 1509, a Gujarát fleet was kept up, till, in 1529, it was destroyed by the Portuguese in Bombay harbour. A few years later (1534) the Gujarát king agreed, in acknowledgment of the Portuguese supremacy at sea, that no Gujarát ships should trade without a Portuguese pass.[7] In return for this concession, the Portuguese occasionally sent their fleets to act against pirates in Cambay waters.[8] These expeditions had no lasting effect. Towards the close of the century (1583) so many pirates went robbing and spoiling along the coast, that, except with very well appointed and well armed ships, or 'with the favour of the Portugals', there was no safe sailing.[9]

The merchant makes his choice. After he has chosen, the whole work of bartering or of selling and buying, rests with the broker, for 'happy as long as he will the merchant's goods cannot be sold by any man but by the broker that had taken them in hand and paid the custom.' Hakluyt's Voyages, II. 343, 344.

[1] Sidi Ali Expedition (1554), Trans. Bom. Lit. Soc. II. 9, 10.

[2] Gladwin's Ain-i-Akbari, II. 63.

[3] If the Rajputs meet the caravan with the intention of robbing them, the Bhats pour their daggers, and threaten to kill themselves if the least harm should happen to the caravan. If their charge is molested, the Bhats kill themselves, and the Rajputs are judged guilty of death by their Rája. When camels were hired at Radhanpur the Bhats were dismissed (Sidi Ali in Trans. Bom. Lit. Soc. II. 9, 10. Barbosa seems to refer to the Bhats (translated RATTS p. 54) calling them Brahmans of a lower rank, who, even if there should be war or thieves, always pass safely.

[4] Duarte Barbosa (1518), who says you cannot go to Cambay either with large or middle sized ships except at high water, 105.

[5] These boats were of a peculiar build, and were called tahoni, Ain-i-Akbari, II. 64.

[6] Pyrard in Hakluyt's Voyages, II. 343.

[7] Faria Sousa in Kerr, VI. 114, 117, 206, 207.

[8] Attacks are mentioned on Seal Sut in 1580, and in 1588 against pirates who were infesting the Portuguese trade. Kerr, VI. 222, 423.

[9] Fryke (1669-1688); Hakluyt's Voyages, II. 344. Not many years after (1596), on the fall of Portuguese power, so greatly did their ships suffer from sea robbers that the King advised the Viceroy to trade in Vania not in Portuguese boats, Archivo Portuguez Oriental, III. 388.

Towards the close of the sixteenth century Surat rose to be a dangerous rival, and, in the early part of the seventeenth century, the establishment of the Dutch and English head-quarters at Surat gave a severe blow to Cambay trade.[1] The Dutch and English opened factories in Cambay. But, though during the greater part of the seventeenth century its cotton and silk manufactures maintained their position among the most valued exports of Western India, the general trade became more and more limited.[2] The more important articles were, of exports, silk and cotton stuffs of all kinds, and of imports, money, dates, and other merchandise.[3] Besides the home trade to Diu and Goa, Cambay goods went west to the Persian Gulf and to Mocha, and east to Achin in Sumatra.

Seventeenth Century.

At the beginning of the eighteenth century, Cambay, though subordinate to Surat, was in products and manufactures inferior to few Indian towns. The staples of its trade were carnelians and agates, grain, cotton, silk, and embroidery, the best in India, perhaps in the world.[4] Half a century later, among the Cambay exports, were, salt like coarse sand with a special virtue for the weak, carnelian, and ivory articles, and cloths like those of Persia, Arabia, Abyssinia, Constantinople, and Europe.[5] Towards the close of the century, great quantities of coarse coloured cotton cloth were still manufactured in the city and exported for the African markets. But the weavers were few and poor, and, except the English broker, there was no merchant of eminence.[6] In 1787 the only exports were carnelians, salt, and tobacco. Indigo was grown but none was exported as the makers mixed it so that no one would buy it.[7]

Eighteenth Century.

[1] Of Cambay (1601-1611), before the bulk of the trade passed to Surat, Pyrard de Laval writes: Next to Goa no Indian city has so rich a trade as Cambay. Three or four times a year great fleets, from 200 to 300 sail, called the kafila of Cambay, come to Goa. Its arrival causes great rejoicing like the arrival of the Indian fleet in Portugal. The chief articles that came from Cambay were, indigo, beautifully worked precious stones, crop crystal, iron, copper, alum, wheat 'the best in the world', rice, many drugs, butter, oil for eating, perfuming and anointing the body, black and white soap, sugar, pepper, wax, honey, much opium, cloth covering men and women from head to feet from the Cape of Good Hope to China, worked cloth, painted cloth, silk, beautifully worked coverlets and canopies, painted and lacquered bedsteads and other household goods, bed tapes, cotton hunting hammocks, carpets like Persian but not so fine or dear, inlaid work of mother-of-pearl, ivory, gold, silver, and precious stones all of great skill, tortoiseshell boxes, and no end of gold, silver, iron and wood work. Voyages (Goa, 1862), II. 214-220.

[2] The chief local cause of the transfer of trade from Cambay to Surat was the silting of the head of the gulf. In the beginning of the sixteenth century (1508) large ships would seem to have been able to pass to Cambay. (Varthema, 105). Later on this became possible only to small vessels, and towards the close of the century (1585) to small vessels only at spring tides. (Frederic in Hakluyt's Voyages, II. 344). In the beginning of the seventeenth century (1608) there was a topping trade for all sorts of cloth and rich drugs. (Finch in Harris, I. 89). Fifty years later ships of burden had to lie a good distance from the shore. Small vessels might, at high water, anchor close by the city, but at low water they lay dry. (Ogilby's Atlas, V. 212). About the same time, Tavernier (1642-1666) says the trade is almost lost because the sea, that once came so close to the town that little vessels could anchor by it, is now half a league distant from it, and near the coast is so shallow that great ships can come no nearer than three or four leagues. Harris, II. 353.

[3] Mandelslo (1638), 101-108; Baldeus (1660) in Churchill, III. 506.

[4] Hamilton's New Account, I. 145.

[5] Bird's Mirát-i-Ahmadi, 104, 105. Tieffenthaler (1750) mentions only salt and cotton cloth.

[6] Forbes' Oriental Memoirs, II. 19, and III. 70.

[7] Hové's Tours, 49, 50.

Chapter II. Trade. Nineteenth Century, 1839-1878.

Of Cambay trade in the present century the earliest available figures are for 1840. The following statement shows the exports and imports for 1840, 1875, and 1878:

Cambay Trade, 1840, 1875, and 1878.

Articles.	1839-40.				1874-75.				1877-78.			
	Imports.		Exports.		Imports.		Exports.		Imports.		Exports.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Cwt.	£.	Cwt.	£.	Cwt.	£.	Cwt.	£.	Cwt.	£.	Cwt.	£.
Clarified butter ...	...	...	129	353	...	...	24	72	2080	11,882	126	570
Cocoanuts	...	2106	...	...	...	3808	...	...	...	3967	...	...
Carnelians	...	1785	...	369	...	818	...	8497	2382	1440	...	819
Cotton	...	81	...	...	...	56	...	11	...	828	...	251
Cotton seed	...	...	...	...	357	124	...	...	468	152	1	-
Cotton tape, twist, thread, and yarn...	181	2397	...	90	236	1293	...	6	18	77	...	...
Dried fruits	2183	1570	...	...	2837	1895	...	...	363	307	...	...
Dyes, *morinda*, *saranji*; safflower, *kasumbe*; and indigo	196	443	1199	501	479	495	71	74	287	409	...	...
Grain	...	3277	...	443	...	1360	...	95	92,997	64,963	6	13
Grocery	876	422	312	617	693	609	1582	843	703	761	...	...
Ivory and tortoise-shell, *kachabda* ...	80	409	...	...	23	40	...	...	14	871	...	...
Mahuda flower ...	...	...	1742	488	...	...	...	...	1721	516	...	...
Matches	...	...	...	...	...	350	...	...	...	1019	...	...
Metal	1733	1960	...	...	1269	1130	...	...	2291	2005	2	1
Molasses	8331	8221	...	...	31,621	14,021	...	...	17,705	11,436	...	...
Oil	147	212	...	...	150	266	...	...	124	607	...	...
Oil-seeds	1483	1143	...	...	...	...	1234	246	1279	1276	...	...
Piece goods	...	1565	...	15,277	...	712	...	13,227	...	18,128	...	161
Salt	172	122	237	75	255	230	...	...	...	...	...	...
Silk	10	384	...	...	...	5	...	...	74	4366	...	...
Soap	...	...	...	2838	...	...	...	...	54	647	...	...
Stone	...	104	412	169	...	196	...	...	41	244	...	...
Sugar	1081	2070	...	...	2874	3542	...	...	2063	3957	...	...
Sundries	...	4559	...	913	...	2297	...	733	...	15,005	...	16,961
Timber	...	3223	...	...	...	4564	...	...	...	4440	...	13
Tobacco	...	...	43,196	11,105	...	...	84,653	54,085	...	880	...	76,251
Wooden bracelets ...	...	...	...	24	...	...	...	287	...	...	...	66
	...	34,903	...	33,713	...	37,832	...	77,816	...	131729	...	90,017

The figures show an increase in the imports from £34,903 in 1839-40 to £37,832 in 1874-75 or 8·39 per cent, and to £131,729 in 1877-78 or 277·41 per cent. Most of the great increase in 1878 is special, due to the large quantity of grain imported to meet the failure of crops in north Gujarát and Káthiáwár. The exports increased from £33,713 in 1839-40 to £77,816 in 1874-75 or 130·81 per cent, and to £90,017 in 1877-78 or 167·01 per cent. The increase in 1877-78 is owing to large tobacco exports amounting to about six-sevenths of the whole export trade. Compared with the 1875 figures there is in 1878 a fall in many leading exports mainly due to the failure of local crops.

Imports.

The chief imports are: unhusked rice *dángar* from the Konkan, cleaned rice *chokha* and wheat from Bombay, peas *vatána* from Bilimora in Surat, and *bávto* Panicum frumentaceum from Balsár, piece goods, clarified butter, molasses chiefly from Balsár and Bilimora, silk, timber chiefly from Balsár, Bilimora, and Daman, sugar chiefly from Bombay, cocoanuts chiefly from Bombay and the Konkan, dried fruit from Bombay and Verával in Káthiáwár, metal from Bombay, and carnelians from Broach. During the thirty-eight years ending 1878, the import of grain fell from

£3277 to £1360 in 1875, and, from special circumstances, rose to £46,968 in 1878; molasses rose from £5221 to £14,021 in 1875, and to £11,459 in 1878; piece goods fell from £1565 to £712 in 1875, and again rose to £18,123; silk fell from £284 to £5 in 1875, and again rose to £4886; sugar rose from £2070 to £3542 in 1875 and £3957 in 1878; and metal fell from £1960 to £1130 in 1875, but has again risen to £2802. On the other hand there is a fall in the import of cotton yarn from £3397 to £1293 in 1875 and £77 in 1878; of dried fruit from £1570 to £307; of cocoanuts from £3106 to £3087; and of carnelians from £1785 to £1440. In 1840 salt valued at £122 was imported. This import has ceased. Of fresh imports are, clarified butter worth £11,882; *mahuda* flower, £510; tobacco, £880; soap, £47; cotton seed, £124 in 1875 and £152 in 1878; and matches, £350 in 1875 and £1019 in 1878.

Imports.

The chief exports are: tobacco, sent south as far as Kolába and chiefly to Daman and Bombay, west to Káthiáwár, and north to Cutch; clarified butter, carnelians, and wooden bracelets to Bombay; grain, pulse, and Indian millet to Bilimora and Bombay; and piece goods, especially black cloth. During the last thirty-eight years, the figures show a rise in the export of tobacco from £11,105 to £76,287; of clarified butter from £359 to £570; of carnelians from £369 to £519; and of wooden bracelets from £24 to £46. On the other hand there is a fall in the exports of piece goods from £15,827 to £191 in 1878; and of grain from £448 to £13. In 1840 soap worth £2835, *mahuda* flower worth £488, stone worth £168, and salt worth £75 were exported; of these there has been no export either in 1875 or in 1878. The export of grocery, valued at £517 in 1840 and at £543 in 1878; of dyes, valued at £501 in 1840 and at £74 in 1878; and of cotton-yarn, valued at £90 in 1840 and at £6 in 1875, had ceased in 1878. Of fresh exports are cotton worth £11 in 1875 and £2310 in 1878, timber worth £12, and metal worth £7.

Exports.

In 1878 the shipping of the Cambay port amounted in all to 566 vessels of a total burden of about 10,000 tons. The details are:

Cambay Shipping, 1877-78.

Port.	Came.			Left.		
	Vessels.	Tonnage.		Vessels.	Tonnage.	
		Total.	Average.		Total.	Average.
Cutch	61	1364	22	16	293	24
Káthiáwár ...	58	510	8	56	654	11
Portuguese ...	25	343	13	17	353	20
Gujarát	248	3854	16	213	5467	17
Bombay	124	3319	24	133	2567	19
Konkan	40	710	17	24	380	15
Total ...	566	10,099	17	563	9933	17

These vessels are all coasting craft, chiefly *batelás*. Boats of six tons and under can make the port of Cambay at all ordinary high tides, and vessels of from seven to fifty tons at springs. Ships of more than fifty tons never visit Cambay.

Chapter II. Manufactures. Cambay Stones.

The trade with Gujarát and Central India that formerly passed through Cambay has, since the opening of the Bombay and Ahmedabad railway (1863), almost entirely left its former route. For several years Cambay trade was entirely local, gathering exports and spreading imports within a radius of about forty miles. The special grain demand, caused in 1878 by the north Gujarát scarcity, showed how readily a great sea trade might again spring up. Over 4600 tons of grain were imported, and, chiefly because on the return voyage they were able to offer specially low rates, the boats gained an unusual share of the tobacco and cotton exports.

MANUFACTURES.

The fame of Cambay manufactures has long passed away. There remain only agate ornaments and cotton cloth.

Rájpipla Carnelians.

The[1] working in precious stones is the most interesting of Cambay industries. The term 'Cambay Stones' includes two classes of gems; agates[2] found in different parts of Gujarát within a radius of about 120 miles of Cambay; miscellaneous foreign stones brought to Cambay to be worked by its lapidaries. Of the first class the most important is the agate, known from its fleshy colour, as carnelian. In its natural state, of a dull cloudy brown or yellow, the carnelian is in Gujaráti called *ghár* and when worked up *akik*. Carnelians are found within Rájpipla limits, on the left bank of the Narbada, about fourteen miles above Broach. The mines are on the sloping side of a small sandstone hill known as the Báwa Ghori or Báwa Abás hill, perhaps Ptolemy's (150) Agate Mountain.[3] The borings show a surface bed of gravel with red and yellow ochre below; under these fuller's earth and red ochre; then a thin seam of iron-bearing rock; and last the carnelian clay.[4] The mine shafts are about four feet in diameter, and on an average about thirty feet deep. At the foot of each shaft, galleries five feet high and four feet wide, branch off on all sides. These passages, seldom more than a hundred

[1] This account is compiled from Hové's Tours (1787), Bom. Gov. Sel. XVI. 49-51; Milburn's Or. Com. (1813), I. 278; Captain Fulljames (1832), Trans. Bom. Geog. Soc. II. 76, 77; and Mr. Summers (1848), Bom. Gov. Sel. IV. 15.

[2] The agate is a quarts stone usually containing from seventy to ninety-six per cent of silica, with various proportions of alumina coloured by oxide of iron or manganese. It is generally found in round nodules or in veins in trap rocks. The number of agate balls it contains often gives a rock the character of amygdaloid, and when such a rock is decomposed, the agates drop out and are found in the beds of streams. The chief varieties of agates are; (1) calcedony with the colours in parallel bars; (2) carnelian or red calcedony; (3) Mokha stones; (4) moss agates; (5) bloodstone; (6) plasma, a grass-green stone probably a calcedony coloured by chlorite; and (7) chrysoprase, an apple-green stone coloured by oxide of nickel. The English word agate is generally derived from the Greek ἀχάτης, said to be the name of a stream in Sicily once famous for agates. A more probable origin is the Arabic *akik* a river bed. In very early times (180 A.D.) agates were brought from Arabia to Rome (Vincent, II. 751).

[3] From the details of the Broach, *Barugaza*, agate trade given in the Periplus (247) (McCrindle, 126), it seems probable that Ptolemy's Agate Hill was further inland in the Deccan or Central Provinces whence the best agates still come. (See below, p. 205).

[4] The formation containing carnelian, stretching over about four miles, is a deep bed of red gravel, very like London gravel. In it calcedony pebbles of various form and size are irregularly imbedded. (Dr. Lush, 1836. Jour. As. Soc. Beng. V. 2, 766). In 1842 Mr. Orlebar found that, from the decay of the trade, the mines had been given up, and the holes filled in, so that he could not examine the strata. Jour. Bom. As. Soc. I. 195.

yards long, in many cases join the galleries of other mines. Every mine has a band of thirteen men, each with a small iron pickaxe, a few bamboo baskets, and a rope. They work in turns, and, before he is relieved, each man must fill a certain number of baskets. The basket is drawn up by a rude roller or pulley supported by four uprights. At the mine mouth the stones are chipped, and the likely ones carried to Ratanpur, the village of gems, and there made over to the contractor or his agent. The average outturn of two men working from eight to ten hours, is from ten to forty pounds weight of stones.

The contractor divides the stones into two classes, those which should and those which should not be baked. Three stones are left unbaked: an onyx called *mora* or *báwa ghori*, the cat's-eye called *cheshamdár* or *dola*, and a yellow half-clear pebble called *rori* or *lasania*. Of these the *mora* or *báwa ghori* onyx[1] is of two kinds, one dark with white veins, the other greyish white with dark veins. These stones are found in different shapes, and seldom more than one pound in weight. Except these three varieties, all Ratanpur pebbles are baked to bring out their colour. During the hot season, generally in March and April, the stones are spread in the sun in an open field. Then in May, a trench, two feet deep by three wide, is dug round the field. The pebbles are gathered into earthen pots, which, with their mouths down and a hole broken in their bottoms, are set in a row in the trench. Round the pots goat and cowdung cakes are piled, and the whole is kept burning from sunset to sunrise. Then the pots are taken out, the stones examined, and the good ones stowed in bags. About the end of May the bags are carted to the Narbada, and floated to Broach. Here they are shipped in large vessels for Cambay, and are offered for sale to the carnelian dealers. The right of working the Rájpipla mines is every year put up to auction. It would of late seem to have become more valuable as the average for the last four years (1873-1876) has been £323 (Rs. 3230) compared with £189 (Rs. 1890) in the twenty previous years. The contractors are generally Baroda and Cambay merchants, Vániás and Bohorás by caste.

By exposure to sun and fire, among browns the light shades brighten into white, and the darker deepen into chestnut. Of yellows, maize gains a rosy tint, orange is intensified into red, and an intermediate shade of yellow becomes pinkish purple. Pebbles in which cloudy browns and yellows were at first mixed are now marked by clear bands of white and red. The hue of the red carnelian varies from the palest flesh to the deepest blood red. The best are a deep clear and even red, free from cracks, flaws, or veins. The larger and thicker the stone, the more it is esteemed. White carnelians are scarce. When large, thick, even coloured, and free from flaws, they are valuable. Yellow and variegated stones are worth little.

Four agates, the common, the moss, the Kapadvanj, and the veined, rank next to the Rájpipla carnelians. The Common Agate is of two kinds, a white half-clear stone called *dola* or *cheshamdár*,

[1] The true or Sulimáni onyx comes to Cambay from Jabalpur.

...milky to streaked stone called *ghóm*. The colour varies, but is generally a greyish white. Both kinds come from north-east Bhálpur, near Mahadpur in Morvi, three miles from Tankára (Mr. Ba...) the stone, which lies in massive blocks near the surface, the most perfect do not exceed five pounds in weight, while those of inferior quality, in many cases combined, weigh as much as fifty pounds. These stones are brought to the Cambay dealers by merchants, who pay a royalty to the Morvi chief, have labourers generally Kolis, to gather them. When worked up, the stone again is a greyish white, and being hard, brittle, and coarse it takes a high polish.

Like the common agate, the Moss Agate, *ran khájri*, comes from Bed Kotra, three miles from Tankára in Morvi. Found in the plain about two feet under the surface in massive layers often cracked and from half a pound to forty pounds in weight, they are gathered in the same way as the common agate. When worked up they take a fine polish, showing on a base of crystal sometimes clear sometimes clouded, markings as of dark-green or red-brown moss.

Besides from the town of Kapadvanj in Kaira, where, as its name shows, the Kapadvanj agate is chiefly found, this stone is brought from the bed of the river Májam, between the villages of Ánlimra and Mándva, about fifteen miles from Kapadvanj. It is found on the banks and in the beds of rivers, in round, kidney, and almond shaped balls from half a pound to ten pounds in weight. Picked up by Bhils, they are sold to a Mándva Bohora who disposes of them to the Cambay stone merchants at from 6*s.* to 24*s.* for forty pounds (Rs. 3–12 a maund). When worked up the Kapadvanj agate takes a high polish. It varies much in colour and pattern. In some cases they are variegated, in others they have forms of finely marked plants grouped into landscape and other views. The trade names of the chief varieties are *khárya*, *ájiyo*, and *rátadiu*.

The most valued Cambay agate, the Veined Agate, *daráár*, comes from Rájpur in Ahmedabad. Found near the surface, in pebbles of various shapes not more than half a pound in weight, they are gathered in the same way as moss agates, and when worked up, take a high polish, showing either a dark ground with white streaks, or dark veins on a light back ground.

Of other Cambay stones the chief are: the jasper or bloodstone, the chocolate stone, a variegated pebble known as *máimarvo*, crystal, the lapis-lazuli or azure stone, the obsidian or jet, and the blue stone, *piroja*. Of these the first four are found in Gujarát. The rest are foreign stones brought from Bombay. The Jasper, Heliotrope, or Bloodstone comes from the village of Tankára in Morvi, about twenty miles north of Rájkot. Found on and near the foot of Bhág hill, in massive layers of from half a pound to forty pounds, it is gathered in the same way as the agate. When worked up it takes a high polish, varying in colour from *lilo chhántdár* a green variety with red streaks or spots, to the finer *patolia* whose green base is more equally mixed with red and yellow. The Chocolate Stone, *ráthia*, comes from Tankára in Morvi.

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Cambay Stones.

found on the surface, or a few feet underground, in masses of from one to eight pounds, it is too soft and earthy to take a high polish. *Daimariam* is a liver brown, marbled with yellowish marks of shells and animalculæ. Dug in blocks of considerable size at Dhokováda in the Ran of Cutch about sixty miles north of Deesa, it is too soft to take a high polish. Cambay Crystal, *phatak*, comes from Lankára in Morvi, where it is found in masses of from one to twenty pounds. As clear as glass it takes a high polish. The best Cambay crystal comes from Madras, Ceylon, and China. Lapis-lazuli, or Azure Stone, *rájávarat*, is deep blue with a sprinkling of silvery or golden spots. A foreign stone coming to Cambay through Bombay, it is found in rounded balls in Persian and Bukháran river beds. It is too soft and earthy to take a high polish. Jet, or Black Stone, *kála phatar*, is also foreign coming through Bombay from the hills of Bassora and Aden, where it is found in large blocks. Like glass in fracture, it is not very heavy, and takes a high polish. The Cambay jet trade has almost entirely ceased. The Cambay Blue Stone is not the true *piroja*, but a composition imported from China in flat pieces of not more than half a pound in weight. Like blue glass in appearance, though soft it takes a good polish.

Crystal.

Lapis-lazuli.

Jet.

Blue Stone.

The rough stone generally passes through three processes: sawing, chiselling, and polishing. When a stone is to be sawn it is brought to a strong frame of two wooden uprights, joined at the foot by a cross board, and, at the top, by a strong rope doubled and tightened by a stick. The stone is then laid on the cross board, and fixed firmly to it by a cement of coarse bees' wax and cloth fibres. The saw, a slight toothless iron plate in a light wooden frame, is then brought up, and, according to the size of the stone, is worked by one or two men. To smooth its freshly-cut faces, a mixture of ground emery, fine sand, and water, is kept dropping into the cleft in which the saw works. To chisel it into shape the stone is taken to a slanting iron spike, *khondia*, driven into the ground till only the head is left above the surface. Laying against the edge of this spike the part of the stone to be broken off, the workman strikes with a horn-headed hammer till all roughness has been removed. The article is now handed over to the polisher. He takes it to a platform sixteen inches long by six broad and three thick. In this platform are two strong wooden uprights, and between the uprights a wooden roller, eight inches long and three in diameter, fastened into a head at one end. This roller works on an iron spindle or axle. On the one end, the axle is screwed and fitted with a nut to which certain plates or discs can be made fast. These grinding or polishing plates are made of emery mixed with seed lac. The emery, *karanj*, of greyish black, is carefully powdered and glistening. The preparation of emery varies in fineness according to the nature of the work. For rough work the proportion is three parts of ground emery to one of lac; for medium work the proportion is two and a half pounds of finely powdered emery to one of lac; and, for the finest work, lac and carnelian dust, *vari*, are used in equal quantities. Besides the composition plates, a

Sawing.

Chiselling.

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copper disc is occasionally used for polishing very hard stone, suc as Ceylon cat's-eyes and other precious stones, and for the soft sort of pebbles, a plate of teak or other closegrained wood is use Fastening in its place on the roller the disc best suited to t stone to be polished, the workman, squatting on his hams, steadi the machine with his foot. A bow, with its string passed rou the wooden roller, is held in his right hand, and by moving the b backwards and forwards, the roller and with it the polishing pla is whirled round, while the article to be polished is held in t workman's left hand, and, as it revolves, is pressed against the out face of the polishing disc.

Special Processes.

Besides these three regular processes, certain articles requ special treatment. After beads have been chiselled into shape, smooth their surface, a number are fixed in a pair of wooden bamboo clamps, and rubbed on a coarse and hard smoothing sto called *dholia.* Next they are grasped in a grooved clamp, a rubbed along a wooden polishing board called *patimár.* T surface of this board is cut into grooves, and roughened by composition of emery and seed lac. To give beads their fin brilliancy, from one to several thousands of them, are, along wi emery dust and fine carnelian powder, thrown into a strong leath bag about two feet long and from ten to twelve inches across. T mouth of the bag is tied, and a flat leather thong is passed round i centre. Seated at opposite ends of a room, two men, each holdi one end of this leather thong, drag the bag backwards and forward This rolling lasts from ten to fifteen days, and during the wh time the bag is kept moistened with water. When the polishi is complete, the beads are handed over to have holes bored. Th is done by a diamond-tipped steel drill, and as the drill work water is dropped into the hole through a thin narrow reed or me tube. Cut beads are polished on the wheel as well as rubb on the smoothing stone, and knife-handles are prepared in t same way as cut beads. In making cups, saucers, and other holl articles, the outside is first chiselled into shape and ground on t smoothing stone. To hollow the inside, the diamond-tipped dr is worked to the depth of the fourth of an inch all over the spa till the surface is honeycombed with drill holes. The promin places round these holes are then chipped away till a hollow the desired depth has been formed. The inside is then polish on a convex mould, of the same composition as the polishing plat and like them fastened to the polishing wheel. Miniature cann are bored by diamond-tipped drills. A smallheaded drill is fir worked, and then the number of diamonds on the head is gradual increased from two to a circle of twelve. Flat ornaments, such paper-cutters, paper-weights and ornamental slabs, are cut in layers of the required thickness by the toothless saw.

Course of trade.

Cambay agate ornaments belong to three classes: those suit for the Chinese, the Arab, and the European markets.[1] For t

[1] In 1787, seal shaped stones went to Europe and Arabia, pearl shaped stones big as a pistol ball, to China, and octagons to the Guinea Coast and Mozambiq Hove's Tours: Bom. Gov. Sel. XVI. 49.

Chapter II. Manufactures.

Cambay Stones. *Course of Trade.*

Chinese market, carnelian ornaments only are in demand. Of these there are two kinds, flat stones named *mugláigul*, and beads called *dol*. The flat stones, oval, square, and like watch seals, are worn in China as armlets and dress ornaments. Plain polished round beads are made into necklaces of fifty stones each. For the Arab markets, the stones most in demand are Ránpur agates, Ratanpur carnelians, cat's-eyes, and bloodstone.[1] These are wrought into both plain and ornamental ring stones, necklaces, wristlets, and armlets. Of necklaces there are those made of cut beads, *peludár dol*: of diamond-cut beads, *gokhrudár dol*; of almond-shaped beads, *badámi dol*; and of spearhead-shaped beads, *chamakli dol*. Again there are necklaces of three stones called *mádalia* or *távit*, and of plain round beads used as rosaries as well as necklaces.[2] Of armlets and wristlets there are those of two stones, *mota mádalia* worn either on the arm or wrist; wristlets of seven round flat stones, *pátia*; wristlets of several flat stones, *ponchi*; armlets of one stone cut into different fanciful devices, *báju*; and single stones in the shape of large flat seals, *nimgol*. Rings, *anguthi*, and stones for setting as rings, *nagina*, are also made of carnelian and cat's-eye. For the European markets, the ornaments most in demand are models of cannon with carriage and trappings, slabs for boxes or square tables, cups and saucers, chessmen, flower vases, pen racks, card and letter racks, watch stands, inkstands, knife-handles, rulers, paper-cutters, penholders, necklaces, bracelets, brooches, paper weights, crochet needles, silk-winders, marbles, brace and shirt studs, seals, and rough stones polished on one side. Within the last thirty years (1851) part of the trade with Arabia lay through Verával in south-west Káthiáwár. At present (1878), except a very small supply for the Sind and Cábul markets taken by the horse-dealers and other Afgháns who visit Cambay, the whole produce is bought by Bombay merchants, chiefly of the Bohora caste, and by them sent from Bombay to China, Arabia, and Europe.

Polishers.

According to the latest details, the trade in Cambay stones at present supports about six hundred families of skilled workmen, and from five hundred to six hundred unskilled labourers. The skilled workmen are all Kanbis, the labourers Musalmáns and Kolis. The whole body of skilled workmen includes four distinct classes, each engaged on a separate process. Compared with the 1850 returns, the figures for 1878 show a fall, from two to one hundred in the number of polishers on the rough stone, *doliás*. On the other hand the workers on the lapidaries' wheel, *ghásiás*, have remained steady at three hundred, the drillers, *vindhárs*, at one hundred, and the polishers on the wooden frame, *patimárs*, at fifty.[3]

[1] Jet ornaments were formerly (1851) exported to Arabia; of late years the trade has ceased.

[2] The demand for necklaces of oblong flat beads, *kátli*, is said to have ceased.

[3] Within the last thirty years about 167 families of agate workers have abandoned their craft. Of these, seven have gone to Ahmedabad; ten to Baroda; twenty-five to Bombay; and 125 have become cultivators in Cambay. Those in Ahmedabad have taken to silk-weaving; those in Baroda to tobacco-selling, polishing precious stones, and weaving; those in Bombay to stone-polishing and glass-mending. The Bombay settlers still keep up their connection with Cambay, going there for marriage and

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Each process is carried on in a distinct workshop. At the head of each workshop, *kárkhána*, is a well-to-do Kanbi known as the *kárkhánávála*, or head of the factory. This headman, though generally not above working with his own hands, has under him, besides a varying number of labourers, from two to ten skilled workers. The skilled workers, all grown men, as women and children do not help, receive monthly wages each according to the work he has done; the unskilled labourers, many of them boys, are paid by the day or as their services are wanted. From the richest of the workshop heads, the highest class of agate workers, the agate dealers, *akikiás*, are recruited. The *akikia*, who must be a man of some capital, buys the stones as they come rough into the Cambay market. In his factory the rough stones are sawn and chiselled, and then, according to the nature of the stone and the use to which it is to be put, he hands it over to the headman of one of the polishing factories. When the work is completed, the Cambay dealer disposes of the finished articles to the agate merchants of Bombay, or sends them through Bombay, to Calcutta, China, or Jadda. According to the returns, the number of agate dealers, *akikiás*, in Cambay has, during the last twenty-five years, fallen from one hundred to fifty.

Trade Guilds.

In each branch of the craft the heads of factories form a distinct guild or *panchávat*. There is the guild of polishers on stone, *dolia panchávat;* of polishers on wood, *patimár panchávat;* of workers on the lapidaries' wheel, *ghásia panchávat;* and of drillers, *vindhár panchávat*. Above them is the dealers' guild, *akikia panchávat*, in whose factories the work of sawing and chiselling is carried on. Over each of these guilds a headman, chosen by the votes of the members, presides. There is no combination among the workers in the different factories, and there is no record of any dispute between the workers and their employers. Any skilled worker who raises himself to be head of a factory, may become a member of the guild of the branch of the craft to which he belongs. On joining a guild the new comer is expected to give a feast to the members, the expense varying from £17 10*s.* to £80 (Rs. 175 - 800). He is at the same time required to pay the Nawáb a fee of from £1 10*s.* to £10 (Rs. 15-100).[1] From time to time the members of a guild hold a feast meeting the charges out of the common funds. In any factory, if one of the skilled workers wishes to have a son taught the craft, or, if a new hand is anxious to join, he gives a dinner to the head of the workshop and to the other skilled workers. Except in making arrangements for the unpaid service due to the Nawáb, the trade funds would seem to be applied

death ceremonies. They have also, both publicly and in their houses, shrines representing the tomb of the founder of their craft. (These and some of the particulars about the trade unions have been obtained from one of the Kanbis settled in Bombay).

[1] Some years ago the details were, to join the *dolia* guild, £19 (£17 10*s.* in dinners and £1 10*s.* for the Nawáb); to join the *ghásia* guild, £37 (£35 in dinners and £2 for the Nawáb); to join the *patimár* guild, £15 (£12 10*s.* in dinners and £2 10*s.* for the Nawáb); and to join the *akikia* guild, £90 (£80 in dinners and £10 for the Nawáb). At present (1876) a fee is paid to the Nawáb only on joining the *akikia* guild.

to no purpose but that of entertaining the members. When a guild feast is held, if one of its members chances to be sick, his share of the dinner is sent him. With this exception, the practice of using trade funds to support the sick or those out of work, or to provide for widows and orphans, is unknown.

On paying the Nawáb a fee, and agreeing to meet the customary charges including a yearly subscription of £1 4*s.* (Rs. 12), any member of one of the under-guilds may become a dealer, *akikia*. About four years ago, the heavy cost of joining the *akikia* guild caused a dispute. Certain of the polishers, *ghásiás*, claimed the right to deal in stones without becoming members of the *akikia* guild. The regular dealers were too strong for them, and, failing to get any business, they were forced to leave Cambay. With some families of drillers they retired to Ahmedabad. But, finding themselves no better off there, they returned to Cambay.

The guilds are useful in arranging for the service due to the Nawáb. When the Nawáb wants a lapidary, he tells the dealers' guild what work he wishes done. The chief of the dealers sends to the master of one workshop in each branch of the craft, telling him what is wanted, and asking him if he will undertake the duty. If he agrees, and there is generally in each class one master-worker who undertakes the Nawáb's orders, he receives from £5 to £6 (Rs. 50-60) from the guild funds. Among guild rules, one forbids master-workers engaging the services of workmen belonging to another factory. Another lays down certain days, amounting in all to about two months in the year, to be kept as holidays. Breaches of the rules are punished by fines varying from 2*s.* 6*d.* to 5*s.* (Rs. 1¼-2½).

History.

Some authorities hold that the murrhine cups so highly prized by the Romans, were the moss agate cups still made in Cambay.[1] Others hold that, under the name Sardonyx Mons, Ptolemy (150) referred to the Rájpipla mines. But Ptolemy's Sardonyx hills are far inland, and when the author of the Periplus (247) visited Gujarát, agates and onyx stones came to Broach from a distance, from Ujain in Málwa and from Plithána (Paithan) in the Deccan.[2]

[1] Vincent (Commerce of the Ancients, II. 407, 412) thinks murrha was porcelain; Riddle's Latin Dictionary calls it fluor spar; Liddel and Scott incline to agate. The Emperor Nero paid £58,125 (300 talents) for a murrhine cup. (Vincent, II. 727). According to Pliny (77 A.D.) Indian agates had many wonderful qualities. They were good for scorpion bites, had the appearance of rivers, woods, beasts of burden, and forms like ivy. The sight of them was good for the eyes, and held in the mouth they allayed thirst. Bostock's Pliny, VI. 440. Herodotus (484 B.C.) speaks of the sard and onyx being brought from India to be used as finger rings. Every one in Babylon wore agate rings (Lassen's Ind. Alt. II. 562). Lassen traces a reference to the Cambay agate trade in Vaidurya, that is an onyx, an old Sanskrit name for west India from the Narbada to Gokarna. Ind. Alt. I. 180.

[2] Ujain in Málwa (north latitude 23° 10' east longitude 74° 47'). Plithána, probably Paithan on the Godávari (north latitude 19° 29' east longitude 75° 28'). A trace of this Deccan manufacture of agates is preserved by the Russian traveller Athanasius Nikotin (1468-1474), who says, at Kurula, apparently near Gulbargah, the *akik* is produced and worked and exported to all parts of the world. (Major's India in the XVth Century, III. 30). Neobold (Jour. R. A. Soc. IX. 37) mentions that carnelians, Mocha stone, and Moss agate are found in the Krishna, Godávari, and Bhima.

Chapter II
Early History

Mahomedan travellers of the ninth
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are said to have increased the demand.[1] Two other notices of its agate trade occur in sixteenth century accounts of Cambay. One in 1554 speaks of a profusion of carnelians, *bábáqhor*. The other, about twenty years later, mentions great stones like to carnelians, granates, agates, diaspry, calcedony, hematists, and some kinds of natural diamonds.[2] In the beginning of the seventeenth century (1611), in Goa all precious stone workers were from Cambay and had separate streets and shops.[3] Forty years later (1651) Tavernier speaks of Cambay as the place where the agate cups are hollowed, and, during the eighteenth century, there is more than one notice of the agate trade as one of the most important of Cambay industries.[4] For a few years, during the present century, details are available showing the estimated value of the outturn of the agate factories. Those for 1805 give an export of manufactured carnelians, estimated at £6223 (Rs. 62,230); those for 1843 give £9490 (Rs. 94,900); and the returns for the five years ending 1878 an average of about £7000 (Rs. 70,000).[5]

[1] Stanley's Barbosa, 65-67. Limadura is Nimodra, a village close to the Rájpipla agate mines. Barbosa gives the following details of the preparation of the agates. After being dug up in large blocks, and exposed to fire to bring out the colour, the carnelians are handed over to great artists who work them into rings, buttons, knife-handles, and beads. Here, too, chalcedony beads which, he adds, they call *bábaghor*, were worn touching the skin, as they were thought to keep the wearer chaste.

[2] Sidi Alí Kapudhan (1554). Jour. As. Soc. Beng. V. 2, 463. Cæsar Frederic (1585), Hakluyt's Voyages, II. 343.

[3] Pyrard de Laval: Voyages, II. 214, 220.

[4] Tavernier in Harris, II. 353. 'Here they shape those fair agates that come from India, into cups, knife hafts, beads and other sorts of workmanship. These agates are fetched out of the quarries by a village named Nimodra sixteen miles from Cambay, in pieces as big as a man's fist.' Besides Laval and Tavernier, other travellers of the seventeenth century notice the Cambay agate trade. Finch (1608) mentions the mine of agates near Broach (Harris, I. 90); Herbert (1626) notices agates as one of the chief articles offered for sale at Swáli (Harris, I. 411); Mandelslo (1638) speaks of them as 'so famous in Europe' (Harris, II. 113); Ogilby (1670, Atlas, V. 216) says, six days from Cambay is a mountain which produces carnelians and chalcedony, and a league from Broach is another chalcedony mine: and Ovington (1690) cites them as one of the chief articles of export at Surat. (Voyages, 218). Of eighteenth century travellers, Hamilton (1700-1720) mentions, among articles made at Cambay, stones for signets and rings some of them worth double their weight in gold, cabinets of stone, in some cases fourteen or fifteen inches long and eight or nine deep, worth from £30 to £40, bowls and spoons of several sizes, handles of swords, daggers, and knives, buttons and stones to set in snuff boxes of great value. (New Account, I. 140, 145). Half a century later (1750), Tieffenthaler says that the white Ratanpur agate, baked red at the mines, was at Broach and Cambay, worked into vases, little plates, basins, and other pieces, and sold in Surat and thence taken to Europe. He also notices Kapadvanj agates worked in Cambay into different figures and made into vases, plates, and saucers. (Res. Hist. et Geog. de l'Inde, I. 390, 392). About the same time, the author of the Mirát-i-Ahmadi (1745-1762) mentions rings like those of Yeman, necklaces, cups, handles for knives, and daggers (Bird, 104). Towards the close of the same century, Forbes (1783) found the agate manufacture a valuable part of Cambay trade. (Or. Mem. II. 20).

[5] These figures would seem to show that, during the present century, the agate trade has not declined, a result at variance with the fact that the numbers engaged in the trade have considerably fallen off. It is to be noticed that the beginning of the century was a period of depression, as, in addition to the regular duty of £53 16*s.* 3*d.* per cent, a special war cess of £17 8*s.* 9*d.* was for some years imposed, making a total charge on manufactured agate stones of £71 5*s.* per cent. The trade fluctuates so greatly from year to year, that, without returns for a series of years, no certain results can be obtained. The variations during the eight years ending 1878 were: 1871, Rs. 75,080; 1872, Rs. 78,490; 1873, Rs. 98,840; 1874, Rs. 84,370; 1875, Rs. 90,720; 1876, Rs. 53,160; 1877, Rs. 69,170; and 1878, Rs. 50,970. Figures taken

Chapter II. Manufactures.

Cloth.

A certain quantity of the once famous black cloth, *kála kapda*, is still made for export to Zanzibár in Africa, and to Mokha, Jadda, and other Red Sea ports. Of black cloth there are three kinds, known in the trade as *badámi*, *garbhi*, and *mim judi*, costing from 6*s.* to £1 4*s.* (Rs. 3-12) the piece of five yards long and one and a half wide. There is also a blue cloth called *gulkhár*. Several kinds of sheets, *chádar*, are made in pieces about two and a quarter yards long by one broad, and varying in price from 4*s.* to 16*s.* (Rs. 2-8). Scarfs, *lungis* (sometimes called *namiánus*), are also made. The pieces, of the same size as *chádars*, are sold at prices varying according to quality. Those worked with silk and tinsel fetch £1 (Rs. 10).[*] The only Cambay cloth still in request is that used for *dhotis* and *sádis*. This is woven almost entirely by Hindus of the Kanbi and Sálvi castes. The prices vary according to quality and breadth.

Carpets.

Cambay carpets had once a great name. Among the articles mentioned in the proclamation of 1630, 'for restraining the excess of private trade to the East Indies', are 'rich carpets of Cambay.' Later on, a chief part of the Senior Factor's duty at Cambay was to buy carpets 'valuable in Europe'; and, in another place, Cambay carpets are spoken of as equal to any of Turkey or Persia. Though this trade has greatly fallen off, there are still four carpet factories, each paying the Nawáb a yearly tax of £1 10*s.* (Rs. 15).[1]

Embroidery.

Some Muhammadan women still earn a little by embroidering children's caps, but the weaving of brocade and cloth of gold has ceased.

Salt.

Till lately (1880) the Cambay salt works contributed about one-sixth of the state revenue.[2] They lay inland, beyond the city walls, about two and a half miles from the head of the gulf. The pans, covering a space about two miles long, and on an average a quarter of a mile broad, were surrounded by a row of earthen mounds, gradually formed by the earth scraped from the pans. Formerly, at spring tides, the sea water came up to this embankment, and by suitable cuttings as much water as was needed was easily obtained. Latterly, owing to the gradual silting of the gulf, the spring tides failed to reach the embankment, and, to get water,

from the Honourable East India Company's yearly sales show that, at the beginning of the century, the fluctuations were even greater; 1804, Rs. 49,140; 1805, Rs. 59,900; 1806, Rs. 17,470; 1807, Rs. 1,11,870; 1808, Rs. 54,240. Milburn's Oriental Commerce, I. 279.

[1] Tavernier (1651) speaks of silk, and silk and silver and gold, carpets made for the most part in Gujarát. (Harris, II. 373). The dyes used in carpet-making are safflower, *kasumba*, Carthamus tinctorius, Indian madder, *sorangi*, and indigo, imported from Málwa and Gujarát. The cotton thread is washed in cold water, and then dipped several times in boiling castor-oil. It is next soaked in water in which madder powder has been steeped. The cost of dyeing red is £1 4*s.* (Rs. 12) for each 40 pounds of thread, and the cost of indigo dyeing about 16*s.* (Rs. 8) for 40 pounds. Weavers are paid by piece-work at the rate of 2*s.* (Re. 1) for 16 square feet (4 square *gaz*); and the carpets sell for 1*s.* 3*d.* to 2*s.* (10-16 *annas*) every 2 square feet.

[2] Besides the common salt, in the eighteenth century, the medicinal salt called *sanchal* is said to have been made at Cambay, by boiling a grass called *morand* in the manner usually followed in procuring the oxide of lead known as *muridarsing* (Mirát-i-Ahmadi, 1748-1762, 105). *Sanchal* or *bit laban* is generally said to be made of *ramur*, an impure muriate of soda, and emblic myrobalans. Balfour's Cyclopædia.

trenches had to be dug from a quarter to one mile long. Since 1878, on receiving a yearly payment of £4000 (Rs. 40,000), the Nawáb has closed his salt works. He is still allowed, for the use of his court, to produce up to 500 Indian *mans* of salt a year.[1]

MONEY LENDING.

Money Lending.

Money-lending is chiefly in the hands of Vániás and Shrávaks with a few Bráhmans and Kanbis. For merchants the yearly rate of interest is usually from six to twelve per cent, and for cultivators it is nearly the same, with a further premium of one or two per cent. If ornaments are pledged lower rates are taken.

When the Nawáb is in want of money he obtains funds from the town bankers, who, if the loan is for only a short time, do not as a rule insist upon interest. If the loan is not paid for a long time, a low rate is charged, in no case more than nine per cent. The custom of presenting the lender with a sum of money or some articles of value at the time of repaying the loan, makes up to the banker for the low rates of interest. Large sums, raised on the occasion of a marriage or funeral in the Nawáb's family, are generally repaid by assigning the revenues of certain villages.

Currency.

The Nawáb has a mint at which both silver and copper are coined. The silver coins are rupees, half rupees, and quarter rupees; the copper coins pice, half pice, and quarter pice. Both the silver and copper currency are of the rudest workmanship. The Cambay rupee is $\frac{17}{18}$ of the Imperial coin, the present (1880) rate of exchange being twenty-five per cent in favour of the British currency.

Prices.

A comparison of the available price returns shows a most marked rise in the value of field produce. The 1878 prices were, by local failure of crops, forced up almost to famine pitch. But, though 1876 was a year of plenty, prices ruled very much higher than in 1846.

Prices (Pounds for two Shillings).

Article.	Year.		
	1846.	1876.	1878.
Millet	70	39	17
Rice	20	18	12
Pulse	60	40	12
Wheat	60	35	15
Gram	50	48	15
Cotton (cleaned) ...	8 to 10	6	4½
Tobacco	40	21	16

[1] Gov. Res. 273, 13th Jan. 1880. Since 1802, the British Government have h half share in the profits of the Cambay salt works. Before the days (1837) of excise the revenue was thus divided. The produce of each pan was piled into tw heaps, one the property of the makers, and the other, half the Nawáb's and h British Government's. The makers took away their share, and the rest was British and Cambay officers. When the Imperial salt duty was firs after some objection, agreed to introduce into his territory the r neighbouring British districts.

[redacted]

CHAPTER III.

HISTORY.

CAMBAY history is throughout little more than the record of the main events connected with its chief town. It divides itself into three parts. An early period lasting till (1304) the final Musalmán conquest of Anhilváda;[1] a middle period, about four hundred and thirty years (1304-1730), when Cambay formed part of the Musalmán kingdom and province of Gujarát; and a modern period, from 1730, the record of Cambay as a distinct state.

The Name.

According to Dr. Bühler the ancient Sanskrit name of Cambay is *Stambhatirth*, 'the pillar shrine'. The modern Gujaráti Khambháyat, or Khambhát, is a corruption of *Skambhatirth*, *stambh* and *skambh* both meaning 'pillar'. According to the phonetic laws of the Prákrit languages, initial *sk* is always changed to *kh*; *rth* becomes by assimilation *tth*,[2] and medial *t* between vowels may be dropped. Thus the older Prákrit form was *Khambháittha*, whence, through the loss[3] of the final syllable and the change of *i* to *ya*, the Gujaráti *Khambháyat*, and, by a further contraction of the last two syllables, *Khambhát* have been derived. What is meant by *stambh*, the first part of the name, is somewhat doubtful. The local legend that, in olden times, a copper pillar stood not far from the town gate, probably grew out of the following passage in the Kumárika Khand.[4]

After Kumár's victory over Tárakásur, the grateful gods, admiring Guh with folded hands, spoke to him: 'We wish to tell thee something, listen. Of a truth it is reported since olden times, as a well known custom of conquerors, that those who overcome their foes, place on the field of battle a sign of their victory. Hence a most excellent pillar, *stambha*, to celebrate thy victory (over Tárakásur), we wish to fix; thou shouldest permit us to do that, and the third excellent *ling* which Visvakarma wrought, do, thou, a son of Shiv, place in front of the pillar.' When

[1] Anhilpur, Anhilváda, or Nehrvála the modern Pátan, north latitude 23° 48' east longitude 72° 2', on the south bank of the Sarasvati river, 65 miles north-east of Ahmedabad.

[2] Compare the Jain *titthayar* = *tirthankar*. Dr. Bühler.

[3] Compare *Bharukachchha* = *Bharuchchha* = *Bharúch*. Dr. Buhler.

[4] Kumáresh Mahátmya, Adhyáya XXX. This Kumárika Khand, a very bulky legend, *mahátmya*, professes to be part of the Skand-Purán, and to give the origin and history of the Kumárika-Kshetra in general and of Stambha-tirth in particular. It has no historical value and has been written by persons who knew very little of Sanskrit. It may be from 400 to 500 years old. Dr. Bühler.

Chapter III. History. The Name.

the gods had thus spoken, highminded Skand gave his consent Then the crowds of the gods, chief of whom is Sakra, placed on the field of battle an excellent, brilliant pillar of pure gold. Around it they raised an altar of earth, adorned with all precious substances Joyfully the Apsarás danced there. The mothers, full of gladness, sang songs of auspicious omen for Kumár. Indra and others danced there, and Vishnu himself played (the drum). From the sky fell showers of flowers, and the drums of the gods resounded. When thus the pillar, called that of victory, which gladdened the world, had been erected, the son of three-eyed Shiv established the (*ling* of the) divine Stambheshvar in company with the rejoicing gods, Brahma, Hari, Har, and Indra, and with crowds of sages. To the west of that, highminded Guh, with the point of his spear, dug a well. There Ganga rises from the ground. The man, O son of Pándu, who there performs funeral rites, *pitriturpan*, on the eighth day of the dark half of *Mágh* (February), and bathes in that well, will surely obtain the reward attending the performance of a funeral ceremony, *shráddh*, at Gaya. If he then worships the divine Stambheshvar with perfumes and flowers, he will obtain the reward of a *Vájpeya* sacrifice, and rejoice in Rudra's seat.'

Dr. Bühler adds, 'I am not inclined to attach much weight to the reason by which the legend explains the fact that Shiv was worshipped at Cambay as Stambheshvar or 'lord of the pillar'. But it seems to me that the fact itself, which is also mentioned in other passages of the Kumárika Khand (III. 40), furnishes a simple explanation of the name of the town. I believe that *Stambh* must be taken as one of the many names of Shiv, and that *Stambhatirth* means etymologically 'the shrine of pillar-shaped Shiv'. Though I am not in a position to prove that Shiv received elsewhere the surname *Stambh*, there are two circumstances which afford countenance to my conjecture. First, the usual symbol of Shiv, the *ling*, is in the older temples, such as those of Valla, nothing but a simple hexagonal or round pillar, and might not inappropriately be called a *stambh*. Second, there is another very common name of Shiv, *sthánu*, the etymological import of which is likewise 'a post or pillar'. These two points, coupled with the fact that Shiv was, and is, worshipped in Cambay as 'lord of the pillar', incline me to translate the ancient name of the town as 'the shrine of pillar-shaped Shiv, or Shiv Stambheshvar'. The other names of the town, Stambhávati and Trambávati are, in my opinion, merely modern attempts to make a Sanskrit word out of the Prákrit form.[1] Neither name occurs in Jain or Bráhman writings of any antiquity. The *Kumárika Mahátmya* professes also to fix the date of the foundation of the *tirth*. It informs us, in the third *Adhyáya*, that the sage Nárad received from a king of Sauráshtra or Sorath, *called*

[1] These names are not real Sanskrit. The long *a* in Stambhávati is inappropriate and is due to the desire of its inventor to preserve the long vowel which occurs in Khambhát. Trambávati is a monster consisting of the Gujaráti *trámbun* 'copper', to which the Sanskrit affix '*vat*' has been added. It has probably been manufactured by a *lapidum caput*, that required a support for the copper walls or copper pillar attributed by some legends to the ancient town. Dr. Buhler.

Dharmavarma, a considerable present in money and a piece of land at the mouth of the Mahi extending over seven *gavyútis*, or, taking the *gavyúti* at four thousand *hastas*, about twenty square miles. The Rishi earned this magnificent grant by the explanation of a verse, which king Dharmavarma had heard recited by a *Khaváni*, 'a voice which did not proceed from a body,' and which had baffled all native and foreign Pandits. In order to people his newly-acquired territory, Nárad went to Katapagrám, a locality stated to be situated in Northern India near Kedárnáth, and where a large colony of particularly learned and saintly Bráhmans dwelt. He persuaded a number of them to emigrate to his *kshetra* on the Mahiságar, and miraculously carried them through the air on the top of his staff.'[1]

Legends.

The local story of Trambávati[2] connects the city with the Gardhabins or Gardhabas, a dynasty supposed to have ruled in Western India in the early centuries of the Christian era. According to this legend, Gadhesing, a son of the god Indra, and one of the Gandharvas or heavenly choristers, displeasing his father, was condemned, during the hours of day, to wear the form of an ass. Wandering in this shape, he visited the country between the Mahi and the Sábarmati, and, falling in love with the daughter of the chief, sought her in marriage. The chief agreed on one condition, that, in a single night, the suitor should fence the city with a wall of brass. By morning the wall was finished, and ever after the capital was known as Trambávati, or the abode of brass. From the marriage of the Gandharva with the chief's daughter was born Vikram, the third king of that name, who ruled at Ujain in Málwa about the middle of the fifth century A.D.[4]

[1] Kum. VI. 46. This is, no doubt, a reminiscence of the settlement of Bráhmans at Cambay during the reign of Mulráj of Anhilváda (942-997) of which an account is given below, p. 214. The drawback to the story in the *Mahátmya* is that king Dharmavarma of Sorath is not mentioned elsewhere. During the last two thousand years, Sorath has rarely been under independent princes. It was first (315-178 B.C.) a dependency of the Maurya kingdom, ruled by a governor living at Girnár. Next it belonged to the Kshatrapas, or Sákas (about 150 A.D.), and, between the second and eighth centuries, first to the Guptas and then to the Valabhi kings. Only during the eighth, ninth, tenth, and eleventh centuries had Sorath kings of its own, who, according to the Jains, were Abhirs, and, according to their own account, Yádavs. Next, in the twelfth century, the province passed to the Chálukyas of Anhilváda, and, lastly, about the close of the thirteenth century, again to the Yádavs. Dr. Bühler.

[2] Under the Valabhi kings (319-658) mention is made of a city at the mouth of the Mahi called Gajni. This, a place of consequence and one of the chief ports of the kingdom, is said to have been destroyed at the time of the final sack of Valabhi, an event still undetermined, though it probably took place during the seventh century. Ras Mála, I. 21.

[3] Wilson's Ariana Antiqua, 410.

[4] Wilford (As. Res. IX. 147-155; Prinsep's Ant. I. 342) was inclined to trace in this legend a reference to the visit (420-440) paid to India by Bahram V. of Persia called Gor or the wild-ass. This prince is supposed to have come to India to gain allies in his struggles with the Skythian tribe of Euthalites or White Huns, and is said to have connected himself by marriage with the house of the king of Kanauj, or, as related in another version, with a chief whose territories lay near the mouth of the Mahi. According to the latter account, Bahram Gor, when in India, founded a city near the capital of his father-in-law. This town was called *Gadhendrapuri*, and from its name and position, 'one day's march north of Broach,' the legend may perhaps have some connection with the ruined city of Gandhár on the south bank of the Mahi.

apter III. History.

Another legend tells of the fall of Trambávati and the founding of Khambávati. Rája Abhi Kumár of Trambávati, warned by an idol that his town would be buried in a storm of dust and sand, taking the idol and its pedestal, left his town, and put to sea. The storm rose, and the town was overthrown, but by the pillar's help the king's ship came safe to land. Setting up the idol he began to build a city, and, after the pillar of the god, called it Khambávati.[1]

e Balharás, 913.

The first historical references to Cambay are by the early Musalmán writers. At the beginning of the tenth century, the Arab traveller Másudi (913), describes Cambay as standing on a deep bay larger than that of the Nile, the Tigris, or the Euphrates, and with so strong central a tide that when it was low the sand was dry, and, even in the channel, only a little water was left. The shores of the gulf were covered with towns, villages, farms, tilled fields, trees and cocoanut gardens full of peacocks, paroquets, and other Indian birds.[2] The city, famous for its sandals, was governed by a Bráhman, named Bania, who ruled in the name of the Balhara of Mankir, and was full of care for Musalmán traders and other strangers.[3]

e Chálukyas, 942-1240.

About the middle of the tenth century (942) the Chálukyas[4] conquered Anhilváda. They spread their power over Broach and the lands at the mouth of the Mahi, and the town of Cambay was one of their ports. Shortly before the close of his reign (997), Mulráj, the founder of the dynasty, added to the importance of Cambay by settling there a Bráhman colony. One company of Bráhmans, brought by the king from Upper India, refused to stay in Gujarát, longing to return to the sacred banks of the Ganges. On consulting the holy books, it was found that the spot where the Mahi entered the ocean was inferior in sanctity to no place upon earth. Here they agreed to settle, and the lands known as the *Kumárika Kshetra*, the field of Devi, stretching for eight miles round a temple sacred to that goddess, were assigned to them.[5] On the site of this temple stands the old English factory.[6] Not long after (1024), by the

[1] Elliot's History, VI. 354. Colonel Tod (Western India, 247) relates the same legend under a slightly different form. A prince, finding the ancient city no longer fit for a residence, probably from the silting of the head of the gulf, determined to change its site. Raising a pillar (*sthambh* vulgo *khamb*) to the goddess, *devi*, on the sea-shore, he wrote on it a grant of the ancient town, with eighty-four villages, whose resources were to be applied to the maintenance of Devi's shrine.

[2] Prairies d'Or, I. 253-254. Reinaud's Memoir Sur l'Inde, 221. Al Istakhiri (951) and Ibn Haukal (1193) also mention Cambay. Elliot's History, I. 27, 39.

[3] Prairies d'Or, I. 253-254. Másudi's Balhara of Mankir is now generally supposed to have been the Ráthod ruler of Málkhet in the Nizám's dominions (north latitude 17° east longitude 77°). His territory stretched along the west coast as far south as Chaul.

[4] Forbes' Rás Mála, I. 49. [5] Forbes' Rás Mála, I. 65.

[6] Bom. Gov. Sel., New Series, XXVI. 76, note. This settlement of Bráhmans in 'the field of Devi' would seem to have been accompanied, by the transfer of the city from its former site, three miles inland, to its present site near the shore of the gulf. The legends of the transfer are, at least so far as the change of site goes, supported by later accounts. Two European writers in the seventeenth century (De la Valle, 1623, and Ogilby, 1670) notice, a league from Cambay, the ruins of an older town 'the ancient royal seat and chief city of Sorath.' This town De la Valle names Naghera (Letters, 108) and Ogilby, Agra (Atlas, V. 213). So, too, the author of the Mirát-i-Ahmadi (1748-1762) (Vol. III.), writes: They say that in ancient times there

destruction of Somnáth, Cambay became the chief Gujarát port, and, with the growing greatness of Anhilváda rapidly rose in wealth and prosperity. By the middle of the twelfth century it was a well known naval station, fertile, and with good trade, well supplied with water and protected by a fine fortress.[1] About the same time mention is made of Pársi and Musalmán riots in Cambay. One of the Musalmáns, whose faction was worsted, made his way to Anhilváda, and meeting the king, Sidhráj Jaysing (1094-1143), hunting near his capital, complained to him that the Pársis and Hindus had attacked the Musalmáns, killed eighty of them, and destroyed their mosque and minaret. To satisfy himself of the truth of the charge, the king set off secretly on a camel, and, moving about Cambay under a disguise, heard enough to convince him that the Musalmáns had been badly used. On his return to Anhilváda he summoned two leading men from each class of the people of Cambay, Bráhmans, Fire-worshippers, and others (Jains), and ordered them to be punished. At the same time he made over to the Musalmáns money enough to rebuild their mosque and towers. About the end of the twelfth century, Jaysing's mosques were destroyed when the Bála army invaded Anhilváda. They were again rebuilt by a certain Syed Sharaf Tamin, who made four towers with golden cupolas.[2]

The Pársis, 1100.

During the reign of Bhimdev II. in the year 1241, Vastupál, the famous Jain minister of Bhim's steward Lavanprasád and of his son Rána Virdhaval, was for some time governor of Cambay.[3] He founded the religious institutions of the Jains, the Poshátás, and libraries of Cambay. This is distinctly stated by his friend the Purohit Someshvar, in the Kirti Kaumudi (IV. 30 seqq.), and is confirmed by the fact that the oldest MSS. of the Jain Bhandárs date from the first half of the thirteenth century. He also built Jain temples, probably those whose stones were afterwards (1308) used to build the Jáma Mosque.

The Jains, 1241-1242.

Under the Vághelás, the last of the Anhilváda dynasties, Cambay continued to increase in importance. At the close of the thirteenth century the Musalmán invaders knew of it as the first city in Hind. Nor were they disappointed. The writers are full of the beauty of the neighbourhood and the wealth of the city. The air was pure, the water clear, and the country charming both in scenery and buildings.

The Vághelás, 1240-1304.

was a great city where the village of Nagrah now is, three miles (1½ *kos*) from Cambay. This city was called Tambánagri, and its walls were of copper, and in support of this it is said that once, digging for a well, the workers found a copper brick (Major J. W. Watson). With regard to the date of the transfer, it seems worthy of note, that while Ibn Haukal (943-968), who wrote before Sidhráj's grant, places the town of Kambaya six miles (one parasang) inland (Elliot's History, I. 39), Edrisi (1153), who wrote after the grant, places it only three miles from the sea (Jaubert's Edrisi, 171). Nagrah is mentioned by Briggs (1838) as a hamlet five miles north-west of the city. Cities of Gujaráshtra, 166.

[1] Jaubert's Edrisi (1153), 172, and Elliot's History, I. 84.

[2] Muhammad Ufi (1211-1236) in Elliot's History, II. 162-164, where Bála is supposed to mean Málwa.

[3] Kirti Kaumudi. III. and Girnár and Ábu inscriptions. Dr. Bühler. Their dates show that the present Jain temples have been built since Vastupál's time.

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The plunder was abundant and rich, gold, silver, precious stones clothes both silk and cotton, stamped, embroidered, and coloured. These praises are borne out by Marco Polo who, about the year 1290, described Cambay as the chief city of a large country and the centre of a great trade.[2]

Early Delhi Governors, 1300-1400.

Cambay's four hundred and thirty years under the Musalmán rulers of Gujarát include three periods. A hundred years (1300-1400) of active trade, but of much insecurity and disorder; slightly more than a century and a quarter (1400-1530) of great wealth and importance; and two hundred years (1530-1730) of decline, growing disorder, and failing wealth.

About 1304, only a few years after Marco Polo's (1290) visit Cambay was captured by the troops of the Emperor Ala-ud-din Khilji (1295-1315). 'The city was plundered, the temples broken down, and the people slain without pity.'[4] A local governor was chosen and the city soon recovered. Ibn Batuta, who visited Gujarát on his way to China (1345), found Cambay a very fine city, remarkable for the elegance and strength of its mosques and houses built by foreign merchants, the chief part of its population.[5] In 1346, soon after Ibn Batuta's visit Gujarát rose in rebellion against Muhammad Tughlik (1325-1351), and, in suppressing the revolt, Cambay was plundered by the Emperor's troops (1347). In a second rebellion (1349), the city was sacked by the insurgents and afterwards besieged by the Emperor.

[1] Elliot's History, III. 43, 163.

[2] Yule's Marco Polo, II. 332. Polo's contemporary Marino Sanuto calls Cambay one of the two chief ports of India (Ditto). Muhammad Ufi's story (p. 215) of the Musalmán and Sidhráj Jaysing shows that, about the beginning of the twelfth century, the Párs were one of the most important classes in Cambay. Captain Robertson (1813), in his account of Cambay (Bom. Gov. Sel., New Series, XXVI.), supplies some detail of the Cambay Pársis as well as of the improvements in the city introduced by one Kaliánrái. Captain Robertson gives no dates, and nothing further has been found regarding the period to which his narrative refers. Some of the Pársis, who, since their arrival in India (636), had remained in the south of Gujarát, were attracted to the settlement (942-997) in *Kumárika Kshetra* at the mouth of the Mahi. The first comers succeeding in trade, others followed, and in time the Pársi element became so strong that by their overbearing conduct they forced the Hindus to leave the city. Among those who fled was Kaliánrái a Dasa Lád Vánia. He took refuge in Surat * where, in a short time, by trading in pearls, he made a large fortune. Bringing a numerous band of Rajputs and Kolis, he, in the night, attacked the Pársis, put many to the sword, and set fire to their houses. The rest took to flight, and not a Pársi was to be seen in *Kumárika Kshetra*. Kaliánrái then formed the design of building a city on the ruins of the Pársi town. By restoring order, building reservoirs, improving the defences, and favouring trade, Kaliánrái brought many wealthy men to settle at Cambay. So successful was his management that he received the voluntary homage of eighty-four villages, the Cambay *Chordsi*.

* If this is Surat and not Sorath, Kaliánrái's date can hardly have been before the fourteenth century.

[3] The chief Cambay mosque, the Jáma Mosque, built from the remains of Jain temples bears the date 1308.

[4] Elliot's History, III. 43. An account of the booty found in Cambay is given under the head "Trade".

[5] About this time there was in Cambay a Musalmán of considerable power and note named Shaikh Ali Haidári, who made many predictions for merchants and seafaring men, and they in return made him many offerings. Lee's Ibn Batuta, 146, 164; Yule's Marco Polo, II. 333.

At the close of the fourteenth century (1391), on his being appointed to supersede Rásti Khán, Cambay sent a deputation to Nágor in Jodhpur to wait on the new governor Zafar Khán and seek his favour and protection. On Zafar Khán's death (1411) a party of nobles, leaguing to oppose Ahmad I. (1411-1443), took Cambay. Failing to collect a force sufficient for the defence of the city they retired on Broach. Here they met with no better success, and, shortly after, by the submission of its leaders, the revolt came to an end. Ahmad's active care for the trade and naval strength of his kingdom greatly enriched Cambay. At the close of his reign it was a very noble city, twelve miles round.[1]

During the next eighty years of strong and successful rule, especially under Mahmud Begada (1459-1513), who, even more than Ahmad I., fostered its navy and trade, Cambay reached its greatest glory. In 1514 its houses were of stone and whitewash, handsome, and very lofty. The streets and squares were large and the country rich, fertile, and full of provisions. There were many craftsmen and mechanics, subtle workers after the fashion of Flanders: weavers of cotton, plain and dyed, fine and coarse; weavers of silk and velvet; makers of delicate articles in ivory; skilled embroiderers, silversmiths, and workers in coral and precious stones. Its people, well fed and well dressed, led easy lives, spending much of their time in pleasure and amusement. Drawn in oxen and horse carriages lined with rich silk and stamped kid skin mattresses, cushions, and pillows, with bands of musicians playing instruments and singing songs, festive parties were continually passing through the streets on their way to the rich gardens and orchards outside of the city walls.[2]

From the beginning of the sixteenth century the trade of Cambay suffered at the hands of the Portuguese. Many of its former marts on the coasts of Africa and Arabia were destroyed and much of the traffic with the south coast of India and the islands of the Eastern Archipelago was lost. Later on, with the defeat of its navy (1528-29), the plunder of its ports (1530-31), and the loss of Diu (1536), the chief profits of the great commerce of Gujarát passed from local merchants to strangers. In 1535 the Emperor Humáyun, in his pursuit of Bahádur, arriving at Cambay too late by only a few hours, rested for some days. During his stay, his camp was robbed by a body of Kolis, and in revenge the city was pillaged. Three years later it was, with little resistance and the loss of only twenty-two wounded, taken by the Portuguese captain Don João da Castro. Most of the Moors were killed and the city was plundered and burnt. So great was the booty that the ships could not hold it. Cambay was then the richest city on the west coast. From supplying cloth to the whole of the east and great part of the west it was called by the Indians the garment of the world.[3]

[1] Nicolo de Conti (1420-1444) in Major's India in the XVth Century, II. 5, 20.

[2] Stanley's Barbosa, 60. Barbosa's travels probably lasted from about 1501 to 1517. He visited Cambay only a short time after the death of Mahmud Begada (1513), 57. Diu was then the port of Cambay and the chief emporium of trade.

[3] Prim. Rot. des Indes, 116, Vita de João Castro, 42-45, and Dic. Hist. Expl. (1848), 20.

Chapter XIII. History.

In the general disorder of the next forty years Cambay was, from time to time, handed from one to the other of the almost independent nobles. In the partition of Gujarát, during the minority of Ahmad II. (1554-1561), Cambay, with Pátan, Chorási, Dholka, Gogha, and Dhandhuka, were assigned to Syed Mubárak. Shortly after (1560), on his defeat and death, the Syed's estates were seized by the regent Itimád Khán. Again, in 1571, in consequence of his victory over Itimád Khán, Cambay fell into the hands of Changez Khán, son of Imád-ul-Mulk Rumi, and was by him granted to his mother. This gift was the cause of Changez Khán's death. Bijli Khán, an Abyssinian commander, claiming a previous promise of Cambay, slew Changez Khán (1572), and Cambay again became part of Itimád Khán's possessions.

The Moghals, 1573-1730.

In 1573, Cambay, then yielding a yearly revenue of £40,000 (Rs. 4,00,000), passed under the Emperor Akbar. Visiting the city, and amusing himself by sailing on the gulf,[1] Akbar brought weavers and other skilled workmen, and founded two suburbs, calling one after himself and the other Sikandar or Shakkarpura.[2] Though, by lowering trade and transit dues, Akbar increased the prosperity of the province, Cambay was, from time to time, unsettled by the movements of insurgent bands, and was thrice attacked and pillaged. In 1573, Akbar's cousin and rival, Mirza Muhmmad Husain,[3] advancing suddenly from Khándesh, surprised Broach and Cambay. Ten years later (1583), during the rebellion of Muzafar, the last of the Ahmedabad kings, Said-ud-daulat, the servant of one Kaliánrai of Cambay, collected troops, seized Cambay, and held the city for some time (1583-84).[4] Again in 1606, Muzafar's son Bahádur, 'proclaiming liberty and laws of good fellowship,' sacked and held Cambay for fourteen days.[5]

The English, 1583.

In 1583 the English made their first attempt to open a trade with India. Three merchants, Fitch, Leedes, and Newberry, with letters from Queen Elizabeth to Akbar 'King of Cambay', started for Gujarát by way of the Persian Gulf. Reaching Ormuz in safety their efforts to trade were at first successful. But they were soon seized by the Portuguese, imprisoned, and carried to Goa. Escaping from Goa, Fitch traded in India for some time, but none of them carried out the original scheme of visiting Cambay.[6]

About the same time (1585) the Venetian traveller Cæsar Frederic found Cambay a fair city, of such trade as he could not have believed possible if he had not seen it.[7] During one of his

[1] Bird's Mirát-i-Ahmadi, II. 312. In the Áin-i-Akbari (1590) (Gladwín, I. 238), the revenue is returned at about £50,000 (*dáms* 2,01,47,986).

[2] Robertson in Bom. Gov. Sel. (New Series), XXVI. 55.

[3] This was one of the Mirzás whose revolt from 1571 to 1573 caused Akbar so much trouble.

[4] Bird's Mirát-i-Ahmadi, 366.

[5] Finch (1608-1612) in Kerr's Voyages, VIII. 275, 302.

[6] Fitch in Hakluyt's Voyages, II. 375-402. Thanks chiefly to the fame of Mahmud Begada, European writers in the sixteenth century used Cambay in the sense of India.

[7] Cæsar Frederic was in Cambay twelve years after Akbar's conquest, that is, in 1585. Hakluyt's Voyages, II. 344. No other notice of the famine to which he refers has been traced, unless it was in 1590, when, at the siege of Junágad, the Gujarát troops were much distressed for want of grain.

visits, the city was in so great calamity and scarceness that the Gentile people brought their sons and daughters, and asked the Portuguese to buy them, offering them for ten to thirteen shillings a piece.[1]

Except the first few years, Cambay was, during the whole of the seventeenth century, free from pillage or disturbance. Its manufactures maintained much of their importance, but the honour of being the chief Musalmán port of Gujarát was gradually passing to its younger rival Surat. The old trade route through Cambay and Ahmedabad north by mount Ábu was, for the time, closed by the disturbed state of Márwár and Rajputána; Deccan wars kept the Imperial head-quarters in the south of Hindustán, in Khándesh, and in the Deccan; and the increase in their size, and the growing shoalness of the head of the gulf, made the mouth of the Tápti a safer anchorage for European ships. In 1608 Cambay had still a topping trade for all sorts of cloth and rich drugs. Often near the city were as many as two hundred small Portuguese grabs and frigates.[2] The Dutch established themselves in 1617, and in 1623 had a large and thriving factory.[3] The English, in 1613, gained leave to start a factory, and in 1616 were strong enough to have the Portuguese dismissed from the town.[4]

Shortly after the beginning of the seventeenth century (1611), the English traveller Finch describes Cambay as compassed by a strong brick[5] wall, with high and handsome houses forming straight paved streets, each with a gate at either end. De la Valle, who was in Cambay in 1623, though he says little of the trade of the city or of the wealth of its people, gives the impression of considerable prosperity. The suburbs, stretching far beyond the town, were adorned by reservoirs, especially by one beautifully built with a flight of marble steps. There was a hospital with rooms, where men and women suffering from incurable diseases were lodged,[6] and wards for aged and infirm animals. Ogilby's account, about fifty years later (1670), is interesting, though in some details incorrect. The city, twice as big as Surat, was surrounded by a

[1] Hakluyt's Voyages, II. 344.

[2] Finch (1608-1612) in Kerr's Voyages, VIII. 308.

[3] De la Valle's Letters, 64-68. According to some accounts the Dutch had a factory at Cambay as early as 1604, but Stavorinus (III. 107) gives 1617. They would seem to have closed their factory before 1670.

[4] Sir T. Roe in Kerr's Voyages, IX. 315.

[5] This is probably correct, as Forbes (Oriental Memoirs, II. 18, 19) speaks of it as a brick wall. Mandelslo (1638) talks of a handsome wall of cut stone (Travels, 101-108), Ogilby (1670, Atlas, V. 213) of a double stone wall, and Baldæus (about 1680, Churchill, III. 506) of a triple wall. Thevenot (about 1666, Voyages, V. 36), a more careful observer, gives some further details. The town walls were beautifully built of brick about four yards high and with towers at intervals. The Governor had a castle, large but not beautiful. The houses were built of sunburnt bricks. Outside of the town were many fine public gardens and a marble tomb built by a king of Gujarát to the memory of a governor of Cambay. Mandelslo (1638) and Baldæus (1680) both speak of Cambay as twice the size of Surat.

[6] De la Valle's Letters, 68. This part of the instructions contained in the second of Asoka's edicts is not at present carried out in any of the animal hospitals in Gujarát.

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The Moghals, 1573-1730.

Decline, 1600-1700.

double stone wall with twelve gates. In the middle were three great market places and fifteen pleasant orchards with four pools supplying water all the year round. The streets were straight and broad and locked every night by a great pair of gates. The houses, partly brick partly freestone, were very moist and very cool. In England they would be accounted mean, yet they were the best in the country, covered with tiles, and having gutters for the rain water. Outside of the walls were great suburbs the chief ornament of the city. Though many ships came from all places, the haven was of no consequence, only a bare road. Ships of burden were forced to lie a good distance from the shore. Small vessels could anchor at high water close before the city, but at low water they lay dry. The tides at Cambay were exceeding swift. The flood rushed so furiously that no horse could outrun it, and rose to its full height in a quarter of an hour.[1] About the same time, Tavernier (1642-1666) states that a bank of silt, about a mile and-a-half broad, had formed between the town walls and the water, and that great ships could come no nearer than from nine to twelve miles.[2] Towards the close of the century (1695) the Italian traveller Gemelli Careri, though he says it had lost much of its splendour and magnificence, found Cambay a large and rich city.[3]

Early in the eighteenth century Cambay had further declined. It was (1720) still a place of good trade, contributing much to the wealth and grandeur of Surat, the chief centre of commerce. But it 'was harassed by the Pátaners, mostly horsemen and bold fellows who borrowed round sums from the city by way of compulsion.'[4] The Rajputs and Kolis plundered even to the gates, and sometimes surprised the city itself, for which neglect the governors' heads answered. In 1716 they were very bold and presumptuous, so that a stop was put to the trade of Ahmedabad and Cambay. The Governor of Surat[5] raised an army of 20,000 men to chastise and restrain them. But they laid so many ambuscades that in two months the army was reduced to less than half, and the rest were obliged to get home with sorrowful hearts to Surat.[6]

The English, 1720-1730.

The English were the only Europeans who kept a factory at Cambay after the close of the seventeenth century.[7] The history of the English at Cambay, in the beginning of the eighteenth century,

[1] Atlas, V. 213.

[2] Tavernier in Harris, II. 353

[3] Gemelli Careri in Churchill, IV. 188. According to this traveller the cause of Cambay's decline was two-fold, the disorders that had overtaken the city since the Portuguese ceased to govern it, and the silting of the gulf. Gemelli is mistaken about the Portuguese. They never held Cambay.

[4] These are probably the Káthis, called Pátaners, from the city of Dev or Mung Pátan (north latitude 20° 55' east longitude 70° 21') on the south-west coast of the peninsula. Pátan, on the south point of Verával harbour, had within its walls the famous temple of Somnáth.

[5] This was Haidar Kuli Khán who afterwards was (1721-1722) 51st Viceroy. In 1716 when appointed both to Cambay and Surat, he chose Surat for himself, and sent a deputy to Cambay.

[6] Hamilton's New Account of Hindustán, I. 145.

[7] It seems doubtful whether the English had a factory between 1680 and 1700. See Macpherson's Commerce, 363.

runs in most respects parallel with the history of their larger establishment at Surat. At both places there were the same annoyances and obstructions. Both were subject to the oppression of Moghal governors, and were harassed on land by lawless Maráthás, and at sea by no less lawless Kolis and Rajputs. In 1720 Mr. Wyard, the Resident, suffered much from the extortions of the Muhammadan governor, and in 1725 the whole city was threatened with destruction by two rival Marátha armies, under Piláji Gáikwár and Kantáji Kadam. At Piláji's approach the country people flocked in alarm to Cambay. Following them, he demanded £50,000 (Rs. 5,00,000), and when payment was refused he set fire to the suburbs. Soon after Kantáji came, claiming sole power to levy contributions, and offering Piláji £2000 (Rs. 20,000) if he would leave. Refusing to leave, Piláji was attacked and defeated. Then Kantáji demanded a contribution of £11,000 (Rs. 1,10,000), of which the English share was to be £500 (Rs. 5000). Mr. Daniel Innes, the Resident, remonstrated, pleading the privileges of trade and the exemption from all payments conceded to the English by Sháhu Rája. At this 'the armed villains laughed'. But, after receiving the first instalment of £50 (Rs. 500), they were forced to leave and nothing more was paid. The followers of Hamid Khán, the Musalmán governor of Ahmedabad, next appeared before Cambay, levying £3500 (Rs. 35,000) on the town, and demanding £100 (Rs. 1000) from the Resident. 'The first time they went back with a put-off,' writes Mr. Innes, 'and the next with a flat denial, and I have not heard from them since, further than that the governor and the *geenim*[1] fellow here has advised them to desist. They are but two hundred men, and I am under no manner of apprehension'. The governor then locked and sealed the English warehouses. This measure Mr. Innes counteracted by menaces and two cases of spirits, 'more effectual than money in subduing Musalmán greed'. The seals were removed, and the eccentric Resident, a month later, replies to the congratulations of his superiors with this counter-hint, 'I shall have regard to your hint of the governor being dry: though I have quenched his thirst at my own charge too often for my pocket'.[2] After Ahmad Khán's followers left, a new deputy was appointed on promise of sending £9000 (Rs. 90,000) to Ahmedabad. This sum had to be wrung from the people of Cambay, and no sooner did the unhappy merchants and shopkeepers hear of his approach than they hid themselves, or made their escape to the neighbouring villages. For six days not a man was seen in Cambay, though the governor threatened, unless the people came back, to give over the city to pillage.

The power of the Moghal Viceroys declined so gradually that it is difficult to say in what year Cambay was established as a distinct state. Its independence seems to date from about 1730, when Mirza Jáfir Najam-ud-daulah was appointed paymaster to the troops, reporter on Gujarát, and governor of Cambay. This Mirza Jáfir was

[1] Geenim, for *ghanim* robber, used of the Marátha agent.
[2] Surat Diaries, 1720-1726, in Bom. Quar. Rev. III. 73-75.

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The Nawábs, 1730-1880.

a Persian of the Najam-i-Sáni family, a descendant of one of the seven ministers of Sháh Ismáil Safavi (1500), king of Persia. Coming to Gujarát a poor man, the Viceroy Mubáriz-ul-Mulk (1723-1730), in 1725, with the title of Najam-ud-dauláh, placed him in command of Petlád, about sixteen miles north of Cambay. Soon after he received in marriage the daughter of Momin Khán Dehlami, minister of Gujarát and agent for Cambay and Surat.[1]

In 1730, Chimnáji Áppa, the brother of Peshwa Bájiráo I., demanded from Cambay a contribution of £30,000 (Rs. 3,00,000), exacted nearly £20,000 (Rs. 2,00,000) from Petlád, and ruthlessly plundered Dholka. The trade and city of Cambay were threatened with ruin. What the Maráthás left the Musalmáns tried to extract. Another Marátha visit was (1733) followed by a second Musalmán levy so oppressive that bankers and merchants closed their shops and left the city. Two years later (1735) the Maráthás demanded half of the customs revenue, threatening, in case of refusal, to lay waste the city with fire and sword.[2]

Mirza Jáfir (Momin Khán I.), 1730-1743.

For two years after his father-in-law's death (1730), Mirza Jáfir Najam-ud-daulah remained in charge of Petlad. In 1730, in consequence of some misunderstanding with the Viceroy, he retired to Delhi. Well received at court he returned in the same year (1730) to Gujarát with the Mahárája Abhaysing, the new Viceroy. Mirza Jáfir did the Mahárája good service, inducing Mubáriz-ul-Mulk the late Viceroy to retire from Gujarát without a struggle. In reward, he was made paymaster of the troops, reporter on Gujarát and governor of Cambay, and the management of the lands near Cambay was entrusted to his cousin Fida-ud-din Khán. For a time Mirza Jáfir held Petlád in farm. But disputing with the Viceroy, he was forced to give it up. In 1733, in consequence of Mula Muhammad Ali's disturbances,[3] Mirza Jáfir was ordered to take charge of Surat. But his agent failing to take it, the city remained in the hands of Tegbakht Khán. At Cambay Mirza Jáfir was nearly independent. In

[1] This Momin Khán Dehlami, a descendant of the Dehlamite kings of Persia (932) is said, like his son-in-law Mirza Jáfir, to have owed his advance to the patronage of Mubáriz-ul-Mulk Sarbuland Khán. Through the influence of that nobleman, he was, in 1714, appointed from Delhi to be agent for Surat and Cambay, and at the same time was put in charge of the districts of Baroda, Broach, Dholka, Petlád and Nadiád. Placing deputies in the other districts, Momin Khán Dehlami reserved for himself the charge of Surat. In the following year (1715), in consequence of the changes that accompanied the appointment of the Mahárája Ajitsing (48th Viceroy, 1715-1716), Momin Khán lost his command. Regaining it in 1719, for the three following years he was in a position of so much power that, in the disorders caused by the Marátha inroads, he is said to have aimed at independence. On the removal of Ajitsing (1721), Momin Khán again lost his command. But, in 1722, Asaph Jáh Nizám-ul-Mulk (52nd Viceroy, 1722) for a third time chose him governor of Surat. In the following year (1723) Momin Khán attempted, but without success, to resist Piláji Gáikwár in an attack on Surat. In spite of this reverse he was soon after, by the appointment of Mubáriz-ul-Mulk (53rd Viceroy, 1723-1730), chosen minister, *diwán*. About 1725 Momin Khán gave Mirza Jáfir his daughter in marriage. For two years more Momin Khán Dehlami continued to act as minister, and apparently as agent at Cambay and Surat. He died in 1728 (Robertson, 58, gives 1726), and was buried in Cambay, where, in 1812, his tombstone was still to be seen.

[2] Letters from the Resident at Cambay, 1730-1735.

[3] Details are given in the Surat Statistical Account. Bombay Gazetteer, II. 110, 111

1732, when the Viceroy left, he treated Ratansing the deputy Viceroy with little respect, and in 1734, when ordered to relieve Baroda, he withdrew, and left the city to fall into the Gáikwár's hands (1734). In the following year (1735) the Viceroy suspected Mirza Jáfir of secretly helping Sohráb Khán to gain Viramgám; and, so strong was the ill-feeling between them, that Mirza Jáfir, afraid of assassination, withdrew to Cambay. Soon after (1636), engaging a Maratha force near Cambay, he was defeated and compelled to retire within the walls, where he remained in spite of Ratansing's orders to help him against the Maráthás. Ratansing, in return, made over Petlád, Arhar-Mátar, and Nadiád to Sher Khán, one of the Bábi family. Mirza Jáfir was making ready to resist this transfer, when, with the title of Najam-ud-daulah Momin Khán Bahádur Firoz Jang, he was (1737) appointed Viceroy. Opposed by Ratansing and the Jhálorís, Momin Khán was forced to seek the help of the Maráthás. Summoning Rangoji, he promised that, if they were successful, he would make over to the Maráthás one-half of the Gujarát revenue, except the receipts from Ahmedabad and Cambay. Very shortly after (1737) Abhaysing was again chosen Viceroy. At the same time Momin Khán was told that the appointment of Abhaysing was nominal, and that the Emperor wished Momin Khán to persevere in expelling Abhaysing and his adherents. Momin Khán, accordingly, appointing his son-in-law Najam Khán,[1] governor of Cambay, advanced against Ahmedabad, and, with the aid of his Maratha allies, after a siege of nine months, captured the city.[2] During most of the five following years Momin Khán's head-quarters were in Ahmedabad. But in 1741, he visited Cambay, and took what steps he could to prevent its decline. In 1743 Momin Khán died.

Najam Khán, Governor, 1737-1748.

As a temporary measure, he was succeeded in the government of Gujarát by Fida-ud-din Khán his reputed brother, and Muftákhir Khán his son. In the following year (1743-44) Muftákhir was formally appointed Viceroy. Failing to hold his own against Jawán Mard Khán and other members of the Bábi family, he was forced to retire to Cambay. Here, along with Fida-ud-din Khán, Najam Khán, and Rangoji, plans were discussed for an attack on Ahmedabad. In return for his alliance, Rangoji, on the Gáikwár's behalf, demanded one-half of the Cambay revenues in addition to those of the rest of Gujarát granted by Momin Khán in 1737. Muftákhir Khán and his party at first refused; but Rangoji, bringing an army close to the city, made them agree, and advance him a further sum of £8000 (Rs. 80,000).[3] These schemes against the Bábi coming to nothing,

[1] This Najam Khán was Zimal Abedin Najam Khán, a descendant of the Najam-i-Sáni family. He governed Cambay for about eleven years, and in 1748 was poisoned by his brother-in-law Muftákhir Khán (Momin Khán II.)

[2] Maratha help was dearly bought. Rangoji in the first instance promised to aid Momin Khán on condition of receiving one-half of the revenues of Gujarát, except the cities of Ahmedabad and Cambay. Afterwards, Ratansing made more tempting offers, and, to bind Rangoji to his cause, Momin Khán was forced, in addition to his original concessions, to make over to the Maráthás the whole district of Viramgám.

[3] According to the account given in the Surat Diaries, Rangoji sat down before Cambay with twenty thousand men, and from this time, although obliged to take less, the Maráthás claimed half the revenue of the city. On the occasion of the Maratha

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Muftákhir Khán for five years remained in Cambay. From time to time he tried to enforce his right to be Viceroy, but his attempts failing, he instead determined to gain possession of Cambay. With this object he procured the death of his brother-in-law Najam Khán, who, since 1737, had managed the city.

English Factory, 1737-1748.

In these troubles the English factory suffered many exactions. In 1737, Momin Khán, pressed by the Maráthás for the price of their alliance, extracted from Cambay a sum of £15,000 (Rs. 1,50,000). Attempting on one occasion to wring a contribution from Mr. Hodges, the English Resident, he was at first bought off by the present of a fowling piece. He then wanted to buy silk, iron, and sugar to the value of £3000 or £4000 (Rs. 30,000 - 40,000). This too the Resident managed to evade. But he was not always so successful, and had from time to time to pay large sums.[1] In 1735, the Company suffered from a contest between Daniel Innes and Hugh Bidwell, who had been appointed to succeed Innes as Resident. Raising a mob, Innes tried to force Bidwell from the factory. Failing in this, he induced the Nawáb to bring charges of incompetency against him, and, in consequence, Bidwell was removed and Munro sent in his place. The change did not benefit Innes, who was forced to retire to Surat. In 1741 the Nawáb forbade the exportation of indigo, and seized some property belonging to Lambton, the chief of Surat, who had disregarded his order. This act was declared an infringement of the English Company's privileges, and some grabs were ordered to seize Cambay boats. On this the Nawáb speedily came to terms. The same process of capturing boats was, in 1743, with similar results, adopted by Sewel the next Resident.[2]

The City, 1737-1748.

Though trade was gradually deserting Cambay, the eleven years (1737-1748) of Najam Khán's management seem to have been fairly prosperous. The Viceroy was interested in Cambay; and, as noticed above, in 1741 paid it a special visit with the object of inquiring into the causes of its decay. During the years (1743-1748) that followed Momin Khán's death, though the Cambay revenues were from time to time burdened by Marátha demands, the city was never attacked, nor its neighbourhood laid waste. The suburbs founded by Akbar were still inhabited, and the other nine quarters beyond the walls continued to support skilful and well-to-do craftsmen. At the same time the revenues had fallen off, and, in spite of the levy of fresh taxes,[3] the total receipts were not more than

advance, the Nawáb insisted that some of the bastions should be defended by the English Resident. He succeeded in mustering a native officer and five peons, but the courage of the little party was not tried. The invaders, unprepared to batter stone walls, satisfied their revenge by cutting off the ears and noses of all Musalmáns on whom they could lay hands. Surat Diaries, 1743-1746, in Bombay Quarterly Review, IV. 231.

[1] Bom. Quar. Rev. IV. 233.

[2] Surat Diaries, 1741-1743.

[3] Najam Khán was the first ruler of Cambay who taxed grain. Every cart-load was charged 6*d.* (4 *as.*) For some time the cultivators succeeded in avoiding the weight of this cess by increasing the cart-load from 1280 lbs. (32 *mans*) to 2400 pounds (32-60 *mans*). When Najam Khán found this out, he changed the tax to one of 3 pice on every 5 *mans*. Robertson, 65.

£40,000 (Rs. 4,00,000). At the close of 1750 (December) the Jesuit Father Tieffenthaler found Cambay governed partly by a Maratha Dámaji, partly by a Moghal. The Moghal paid the Emperor no tribute because he could keep from the Maráthás and the savage Kolis hardly enough for himself and his garrison. The city, though much fallen from its former state, was very large, girt with bastioned walls more than a German mile round. Its streets were narrow and dirty, its market place small and mean, and many of its high but dingy brick and cement houses were ruined, and others threatening to fall. The only objects of interest were two mosques, one of cut stone very beautiful; the Governor's house; and the English factory. To the north joined to the city walls was a fortified suburb about 500 yards round with a broad gate. This was ruined and almost without an inhabitant. Most of the people were Hindus; the rest, except 200 Pársis, were Musalmáns. The English brought various wares from Bombay and sent away cotton goods. These goods, woven in considerable quantities in the villages round, were of a special make much in demand in other countries, even in Europe. The only other industry was the manufacture of salt. Only small one-masted craft could come to Cambay, and even they, except in the rains and at very high springs when they could reach the walls, had to stop half a mile from the city. Seven years earlier the tide dashed in with such speed that a horseman at full gallop could hardly outrun it. Now (1750) the tide set against the east shore of the gulf, but at Cambay came so slowly and quietly as to give no great shock to vessels at anchor.[1]

Momin Khán II., 1748-1783.

On hearing of Najam Khán's death, the Delhi Government confirmed Muftákhir Khán in the chiefship of Cambay, dignifying him with the title of Nur-ud-din Muhammad Khán Momin Khán Bahádur, and with the rank of a noble of 6000. Fida-ud-din Khán, when he heard of the death of Najam Khán, on pretence of condoling with the family marched to Cambay, but he was refused admittance and forced to retire. Succeeding without opposition, one of Momin Khán II.'s first acts was to poison his half sister Nur Jahán or Khánum Begam the widow of the late governor.[2] In 1752, when news reached Gujarát of the division of the province between the Peshwa and the Gaikwár, Momin Khán, who was always quarrelling with the Gáikwár's agent, begged the Peshwa to include Cambay in his share. The Peshwa agreed, and, in the course of the year (1752), Momin Khán paid Pándurang Pandit the Peshwa's deputy £700 (Rs. 7000), together with a present of four small cannon. In the following year (1753, April) Raghunáthráv, the Peshwa's brother, advancing within ten miles of Cambay, forced Momin Khán to raise his yearly payment to £1000 (Rs. 10,000).

[1] Res. Hist. et Geog. de l'Inde, I. 381-383. In Tieffenthaler's opinion this change was due to the rising of the banks at the head of the gulf, to the filling of the bed, and the removal of a groin of sand that used to stop the mouth and pile up the tidal waters till they forced their way in and rushed as along a ditch. In his sketch (458) the whole top of the gulf is entered as covered at the flood and dry at the ebb.

[2] Robertson, 65.

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The Nawábs, 1730-1880.

Maratha Attack, 1753.

Even this was not enough to protect Cambay from Marátha demands. During the rainy season many parts of the Cambay wall fell down. Hearing this Shripatráv, before the rains were over, made ready a detachment of troops and sent forward a messenger to examine the state of Cambay. That Momin Khán might not suspect his object, Shripatráv had a valuable carriage built. Fitting it with gold and silver hangings, he gave out that it was meant as a present for Raghunáthráv, the Peshwa's brother, and, to escort it through Gujarát he left Ahmedabad with a body of horse and a party of five hundred Mávalis.[1] After a few days march, at Petlád, about sixteen miles north-east of Cambay, Shripatráv halted and prepared to attack the city. Here Vrijlál, Momin Khán's steward, on his way from Bombay, hearing that Shripatráv was at Petlád, went to pay his respects. Suspecting Shripatráv's designs, Vrijlál sent his master an express to be on his guard against surprise. Momin Khán made every effort to repair the walls. Nor were his preparations thrown away. On the first favourable evening Shripatráv moved from Petlád. He counted on being at Cambay by midnight. But the guide lost his way, and he did not reach the city till shortly before daybreak. On nearing the town, the besiegers met with a second disappointment. Where they expected a breach, they found a new and strong fortification. One part of the wall seemed undefended, and this the Mávalis scaled. But again fortune declared for the garrison: troops unseen by the besiegers were at hand and drove back the assailants. By this time Momin Khán was on the spot with reinforcements, and a third attempt was repulsed with heavy loss. Next day the fighting was renewed, but again ended in favour of the besieged. After a week of fruitless effort Shripatráv changed his tactics. Letting loose his men, he plundered and laid waste the Cambay villages. This device succeeded, and Momin Khán, anxious at any cost to be rid of the Maráthás, agreed to pay £700 (Rs. 7000). The Maráthás withdrew, but such had been their violence and greed that the eleven suburbs were almost entirely deserted. Momin Khán was brought to the greatest straits. For the next year the district round Cambay yielded him almost nothing. All but £6000 (Rs. 60,000) had been carried off by Shripatráv, and, of what was left, the whole was given to the Peshwa, half as his ordinary share, and the rest as a special present on condition that no Maratha should in future collect the revenue at Cambay. At the same time Momin Khán seeing that he could not trust the friendship of the Maráthás, determined to increase the strength of his army. With this object he was forced to resort to many acts of extortion. And though, for the time, his measures brought him in large sums of money, they did his state a lasting injury, forcing from it many wealthy and peaceable subjects.

Other Efforts, 1756-1757.

Soon after this, the Peshwa made a second attempt on Cambay. Bhagvantráv, his agent, sent without troops, was well received. But Momin Khán knew why Bhagvantráv had come, and, on getting hold of a letter from Bhagvantráv to Sálim Jamadár at Ahmedabad

[1] These Mávalis, the people of the west Deccan, *mával* west, Shiváji's favourite troops were, probably, the most daring of the Marátha tribes. Grant Duff, (Bom. Ed.) 57.

inviting him to attack Cambay, he surrounded Bhagvantráv's house and made him prisoner. An attempt of the Maratha garrisons of the neighbouring towns of Jambusar, Viramgám, and Dhandhuka to force the surrender of Bhagvantráv failed; and it was finally agreed that Bhagvantráv should be released, and that the relations between Momin Khán and the Peshwa should remain unchanged. In the following year (1754) Bhagvantráv made another attempt on Cambay. After several doubtful engagements peace was concluded on condition that Momin Khán should pay £1000 (Rs. 10,000). The chief events of the next two years (1755-1757) of Momin Khán's rule, the most successful period of his life, belong to the general history of Gujarát. He collected tribute from Káthiáwár, captured Gogha, recovered Ahmedabad from the Maráthás, defended Ahmedabad, and was finally forced to restore it to the Maráthás in April 1757. The conditions of surrender were, on the whole, favourable. He kept Cambay, and was paid by the Peshwa a sum of £10,000 (Rs. 1,00,000). On the other hand, he was forced to pay the Maráthás a yearly tribute of £1000 (Rs. 10,000) and to give up all claims on the town of Gogha. On his return from Ahmedabad, Momin Khán was at first harassed by his troops for arrears of pay. But on the timely arrival of his steward Vrijlál, with the Peshwa's contribution of £10,000 (Rs. 1,00,000), the demands of the army were satisfied.

Momin Khán II. goes to Poona, 1759.

Shortly after this (1757), Momin Khán is said to have instigated the murder of his steward Vrijlál. He attempted to evade the Peshwa's tribute, and in hopes that his failure might be overlooked, he made arrangements for paying a visit to Poona. But Sadáshiv Rámchandra, the Peshwa's deputy, refused to allow him to leave until he had made good his arrears. Advancing against the city he continued to besiege it till Momin Khán handed him a sum of £2000 (Rs. 20,000). Shortly after, Momin Khán set out for Surat, and was there received by Mr. Spencer, the chief of the English factory. From Surat he sailed for Bombay, where the Governor, Mr. Bourchier, treated him with much courtesy. After a short stay, he went on to Poona, reaching the end of his journey in 1759. At Poona he was received with attention. The Peshwa's cousin, Sadáshivráv, met him at the gate of the fort and conducted him to Balájiráv, who, embracing his visitor, seated him in the place of honour next his own, and, after a few days, paid him the compliment of a return visit. Momin Khán, from his long intercourse with the Maráthás, knew well how to please them, and distributing presents with a free hand, gained great respect. After a two months stay he returned to Bombay, receiving from the Peshwa the present of an elephant and other valuable gifts. Whatever were Momin Khán's views in undertaking this journey, it in no way changed his relations with the Peshwa. A fresh treaty was drawn up with conditions the same as those previously in force. During his stay in Bombay, Momin Khán wrote the Court of Directors a friendly and respectful letter. The Court sent a very gracious reply, and their letter was preserved as a record to be spoken of to every English Resident, or to any Native power with whom Momin Khán

Chapter III. History. The Nawábs, 1730-1880.

had dealings. From Bombay Momin Khán travelled overland to Surat, reaching Cambay before the close of 1759. After his return, Momin Khán was at pains to gain as a friend Ganesh Ápáji, the Peshwa's representative, and so successful were his advances that it was arranged that the Peshwa's agent should be withdrawn from Cambay, and that all Marátha claims should be satisfied by the yearly payment of £8400 (Rs. 84,000).

Musalmán Revival, 1761.

In 1761, the Delhi Court, taking advantage of the confusion that fell on the Maráthás after their defeat at Pánipat (1761, January 7th), directed the chief Musalmán nobles to join together in driving them out of Gujarát. Momin Khán and the Governor of Broach united their forces and succeeded in regaining Jambusar. With this their success ended. Dámaji Gáikwár advanced to the aid of Sadáshiv Rámchandra, the Peshwa's deputy, and together they defeated Momin Khán, laying waste his territory. Suing for peace, Momin Khán was forced to pay the Peshwa half of his revenue, to admit a Marátha agent into Cambay, and to make good the difference between £8400 (Rs. 84,000), the amount of tribute paid during the two preceding years, and the half of his revenues.

Momin Khán's Exactions, 1760-1766.

From 1760 to 1766, though Momin Khán kept on good terms with the Maráthás, his exactions and oppressions half emptied the city. In 1766, his minister, Ága Rashid Beg, hit on a plan for obtaining the Bráhmans' hidden treasures. Asked to meet in one place to read prayers and perform incantations for Momin Khán's health, Bráhmans came, and, at the close of the day, received 6*d.* (4 *as.*) each. This went on for six days. On the seventh the courtyard was surrounded, the Bráhmans seized, and, to force them to discover their treasures, red hot nails were thrust into their hands. With much torture a sum of £20,000 (Rs. 2,00,000) was gathered in two days. This cruelty caused lasting injury to Cambay. Many learned Bráhmans and men of position fled for safety to the English in Surat. Ága Rashid Beg did not long enjoy his master's favour. Suspected of keeping to himself part of the plunder, he lost his office and was cast into prison. Afterwards set free, he was, two years later, in attempting to escape to Surat, stopped by the Nawáb, and murdered.

Káthis and Kolis, 1766.

At this time (1766) Cambay was so harassed by Káthi and Koli forays, that Momin Khán agreed to pay them a yearly sum of £400 (Rs. 4000), and, provided they did not plunder his villages, allowed them to pass unchallenged through his lands. After Dámáji's death (1768, August),[1] Momin Khán continued on good terms with the Gáikwar. At the same time he satisfied the Maráthás with a smaller share of his revenues than formerly. From about 1766 the Peshwa's share came to be spoken of as one-fourth, *choth*, instead of one-half. About this time (1771), for a sum of £7500 (Rs. 75,000), Momin Khán bought from the British the fort of Talája lately won by them from a band of Koli pirates. The fort was held by the Nawáb for

[1] Dámáji, a great chemist, had often tried to find the philosopher's stone, and it was from breathing the sickly steam of some poisonous drugs that he met his death in the town of Pátan. Bom. Gov. Sel. XXVI. 77.

about two years, and was then, under leave from the British Government, made over to Bhávnagar.[1]

The Nawábs, 1730 - 1880.

Momin Khan murders his Son, 1772.

In 1772, Momin Khán, ashamed of his excesses or afraid of his talents, caused the death of his son Khán Jahán, a youth of twenty-two years.[2] Mirza Teman, his accomplice in the murder of the prince, was promoted to be deputy governor, and had great influence in Momin Khán's councils. In spite of the crime which gained him office, Mirza Teman proved a good governor, and during his ten years of power the people of Cambay had some respite from the oppression that marked the rest of Momin Khán's reign. In 1782 Mirza Teman was thrown into prison, but was afterwards released and dismissed. Prosperity had now utterly forsaken Cambay. The country round was badly tilled, the people poor and degraded, the villages half empty. The grandeur of the city was mingled with poverty and desolation, the streets were empty, falling mosques and mouldering palaces were the only remains of its ancient magnificence. The weavers were few and poor, and, except the English broker, there was not a merchant of eminence. The revenues had equally decayed. Once the duty from tamarinds alone yielded a yearly revenue of £2000 (Rs. 20,000); now, when he had met the Marátha claims, there was left to the Nawáb not more than £20,000 (Rs. 2,00,000). From this he kept up a small establishment, maintaining two thousand Sindians and Arab infantry and five hundred cavalry.[3]

Gdikwár Affairs, 1768 - 1782.

During the ten years of Mirza Teman's power the Nawáb of Cambay played an important part in Gujarát politics. Dámáji, dying in 1768, left four sons, Sayáji, Govindráv, Mánájiráv, and Fatehsing. Sayáji being of weak intellect the second son Govindráv claimed to succeed, and this claim was, in 1768, recognized by the Peshwa. This arrangement continued till, in 1772, Fatehsing induced the Peshwa to recognize Sayáji's claim, and to appoint Fatehsing to be Sayáji's deputy. Then followed the intrigues at Poona that ended in the murder of Naráyánráv, and the succession of his uncle Raghunathráv or Raghoba. Siding with Govindráv, the new Peshwa despatched him to Gujarát with orders to remove Fatehsing from Baroda. Momin Khán, who had formerly supported Fatehsing, thus became opposed to the interests of Raghunáthráv, and when, in the next turn of affairs, Raghunáthráv reached Cambay a suppliant for help, Momin Khán refused to admit him, and Raghunáthráv was forced to move on to Bhávnagar and from there to Bombay.

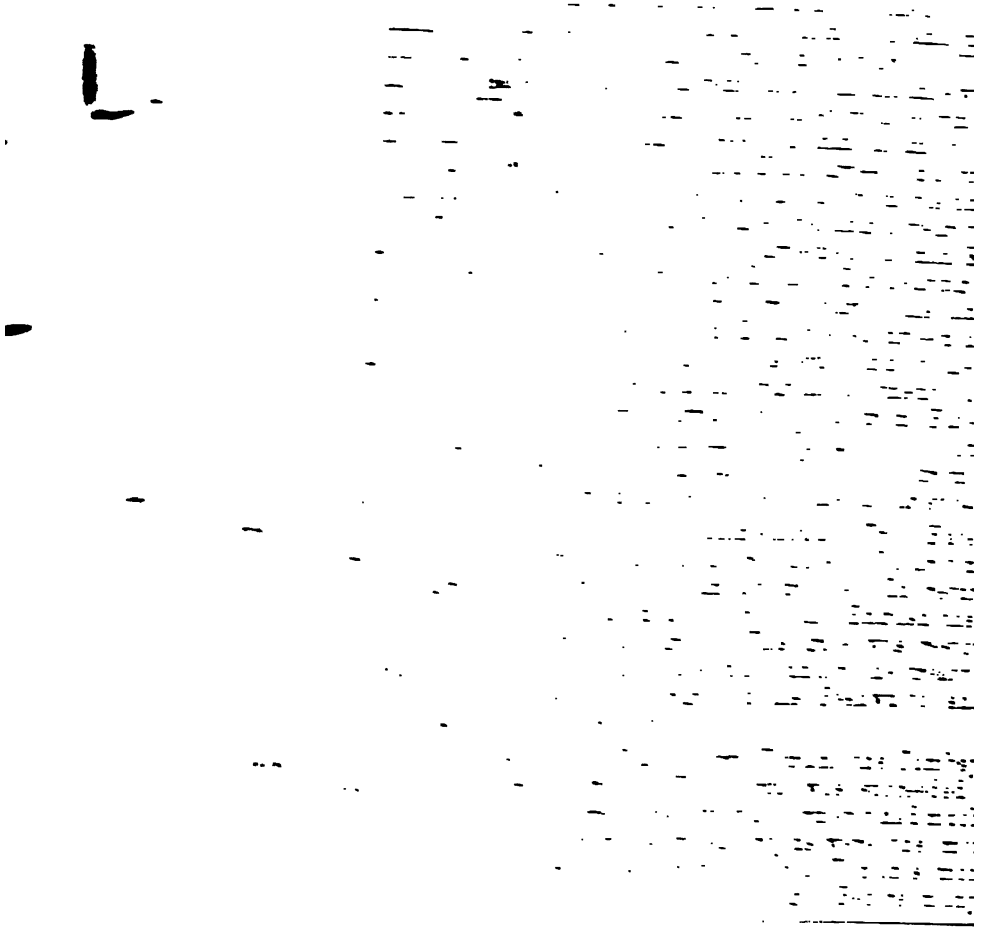
English Expedition against Fatehsing, 1774.

Two year later (1774) Raghunáthráv returned to Cambay. Backed by an English detachment he was anxious to be revenged for Momin Khán's rudeness. 'Strip him of his city' was his prayer to

[1] This fort lies on the east coast of Káthiáwár, a little north of Gopnáth point. It is mentioned in the Áin-i-Akbari (1590), (Gladwin, II. 69), and in Ogilby's Atlas (1670, V. 208) as one of the Káthiáwár ports. The conditions were that the Nawáb should hold the fort as one of the Company's servants, that when necessary he should allow the Company's troops to use it, and, unless allowed by the Company, should permit no one else to hold it. Aitchison's Treaties (1876), IV. 301, 302.

[2] Summers 2, and Robertson 83.

[3] Oriental Memoirs, II. 16, 21, and III. 69, 79.



(1783), after ruling for thirty-five years, Momin Khán died. In spite of his valour, military skill, and tact, Momin Khán's rule was ruinous to Cambay. His heavy and ill-judged levies forced from the city the wealth and skilled industry which might, under better management, have outlived the change in the course of trade and the unchecked disorder of the rest of the province.[1]

Muhammad Kuli, 1783-1789.

Four months before his death Momin Khán chose as his successor Muhammad Kuli, the son of Najam Khán, whom he had poisoned in 1778. This Najam Khán had been married to Nur Jahán, or Khánum Begam, an illegitimate daughter of Momin Khán I., and so a half-sister of Momin Khán II. By her Najam Khán had no issue. But an intimacy with the wife of one of his door-keepers resulted in the birth of a son. Hearing of the child, Khánum Begam brought him from a village some distance off, and, changing his name from Mia Manu to Muhammad Kuli, saw that he was well cared for. Besides this connection Muhammad Kuli was son-in-law to Momin Khán II. by marrying Jogni Khánum, his daughter by a slave girl. Muhammad's succession was not unopposed. Taking advantage of the power which Momin Khán II. had allowed to drift into her hands, Kutbi Khánum, gaining a strong Moghal party, proclaimed Mirza Jáni, the son she had borne to Momin Khan II. Muhammad Kuli gained the day, and Kutbi Khánum with her sister Jamila Begam and a large number of Moghals were driven from Cambay.

After ruling for six uneventful years (1783-1789) Muhammad Kuli died in 1789. He had only one dispute with the neighbouring powers. An offender of the name of Tápidás, flying from a Baroda village, took shelter in Cambay. Asked to give him up, Muhammad refused and allowed him to escape. Fatehsing advanced to Cambay, and finding Tápidás fled, forced Muhammad to pay a fine of £1500 (Rs. 15,000). With this exception the six years of Muhammad's rule was a time of quiet and good government. He left three sons, Fateh Ali, Bande Ali, and Yáwar Ali, the eldest of whom succeeded in 1789.

Fateh Ali, 1789.

About the same time, at Baroda, Mánájiráv succeeded his brother Fatehsing. One of Manáji's first acts was to demand back the six villages granted by Fatehsing, to pay for the garrison against the Káthi inroads. Fateh Ali refused, and it was finally arranged that the Baroda state should be allowed to withhold the yearly money payment of £1000 (Rs. 10,000) on account of the Káthis, and that the six villages should continue to belong to Cambay. Fateh Ali's next act was to send a large present to Delhi. In return he received the title of Najam-ud-daulah Momtáz-ul-mulk Momin Khán Bahádur Diláwar Jang, and the rank of a commander of six thousand as Nawáb of Cambay. In the early years of Fateh Ali's rule, Cambay was from time to time disturbed by Maratha demands. In 1792 the six disputed villages were again annexed by Baroda, but were a second time restored to

[1] Momin Khán's exactions made Cambay a heap of ruins. Except the English factory and the dwellings of the English brokers, there was (1787) no house worth looking at. The people had failed to pay their taxes and the late Nawáb had ordered their houses to be pulled down. Even the large mosque had been confiscated and made a store house. Hove's Tours: Bom. Gov. Sel. XVI. 60.

hapter III. History.

The Nawábs, 1730-1880.

Cambay. About 1799 Átmárám Bhán, the Peshwa's agent, entered the Cambay district, and was bought off only by the payment of £3000 (Rs. 30,000). Again, in 1800, Bábáji Ápáji, general of Ánandráv Gáikwár, in passing to collect the Káthiáwár tribute, under the name of arrears, extorted from Fateh Ali a sum of £5000 (Rs. 50,000).

The British, 1802-1807.

At this time so low had Cambay fallen that the British factory was (1797, Aug. 21st) 'negative in point of utility and in expense positively burdensome'.[1] The Bombay Board were of opinion that everything could be done through native brokers. Before this opinion could be acted on, events took a turn which brought the British Government into closer relations with Cambay. Malhárráv of Kadi attempted to take Baroda from his cousin Ánandráv. The Bombay Government, appealed to for help by their ally the Gáikwár, sent a detachment of troops, which under the command of Major Walker, arrived in Cambay in 1802. Mr. Duncan, Governor of Bombay, accompanied this force and held interviews with Rárji Ápáji, the Gáikwár's minister. The arrangements then made (1802, March and June) did not affect the position of the Cambay state. But by the treaty of Bassein, passed soon after (1802, December 31st), all the Peshwa's rights in Cambay were ceded to the British. In the following year (1803, May 24th), at the Nawáb's request the Bombay Government agreed to farm the tribute to the Nawáb for four years, the Nawáb engaging to pay yearly a sum equal to the amount formerly paid to the Peshwa. This arrangement has since remained in force.[2]

Gáikwár Claims, 1806.

In the following years, Bábáji Ápáji, by putting a stop to the Káthi forays, made the Cambay forts along the east bank of the Sábarmati no longer necessary. Under these circumstances, in 1806, Bápu Káshi, commander of the Gáikwár's Mahi Kántha force, received orders to annex the six villages whose possession had so often been disputed by the Gáikwár and Cambay. At the same time Bápu Káshi took bonds from many of the Cambay villages for the payment of sums of money. Fateh Ali complained to the Governor of Bombay, and Major Walker, the British Resident at Baroda, had the bonds restored under promise that the English Government would put pressure on Fateh Ali to pay the Gáikwár's lawful claims.

Gáikwár Ascendancy, 1818.

In 1818, in consequence of the increase of their power in Gujarát, the British Resident at Cambay was withdrawn, and, in his place, the chief executive officer in the newly constituted district of Kaira was appointed Agent.

Bande Ali Nawáb, 1823-1841.

In October 1823 Fateh Ali Khán died. As he left no male issue he was succeeded by his brother Bande Ali Khán, who ruled for eighteen years. Dying (1841, 15th March) without a son, the succession went to his brother Yáwar Ali Khán. This prince waived his right in favour of his son Husain Yáwar Khán the present ruling Nawáb, whose hereditary title is Najam-ud-daulah

Yawar Khán Nawáb, 1841-1880.

[1] East India Papers (1795-1800), III. 16.

[2] Bom. Gov. Letter, Political Dept. 55 of 1864, Vol. 23 of 1864; Aitchison's Treaties (1876), IV. 303-304.

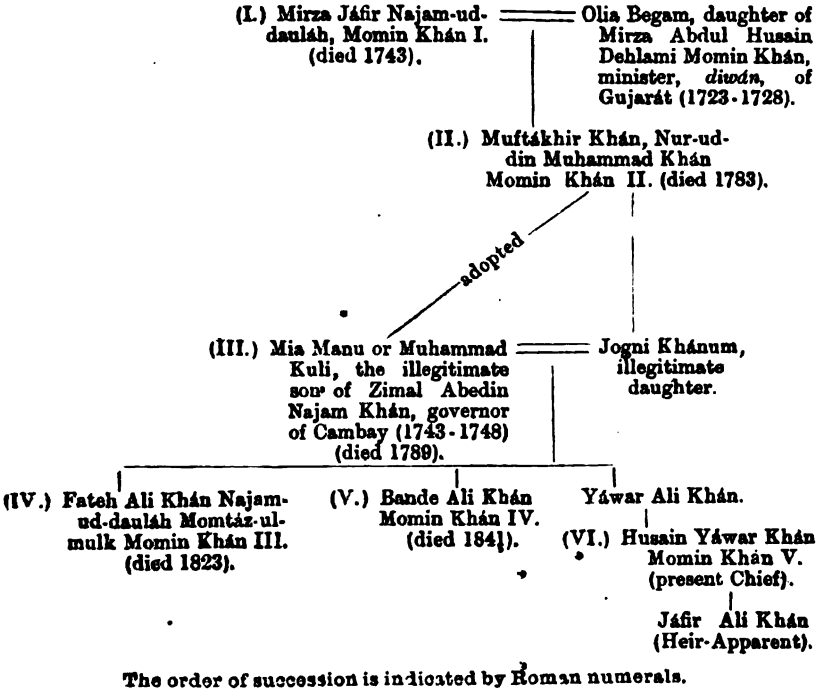
Mumtáz-ul-mulk Momin Khán Bahádur Diláwar Jang. Jáfir Ali Khán, the Nawáb's eldest son, at present (1880) twenty-four years of age, is quiet and well conducted. He is married to a relation of his mother's, the daughter of the Mulvi of Masulipatam. There is no male issue.

Since 1818, the relations between the Cambay state and the Imperial Government have remained unchanged. There are no treaty engagements, and, except the payment of a yearly tribute, the Nawáb of Cambay is almost uncontrolled in the management of his state. Over his own people he has the power of life and death. There is no appeal from any of his awards; and the Political Agent, the Collector of Kaira, exercising no direct authority, is little more than the recognised medium between the Nawáb and the Government of Bombay. Under the proclamation of 1857 the right of any succession valid according to Muhammadan law, has been secured to the Nawáb, and he is entitled to a salute of eleven guns. The state has a military force of six field and two other guns, thirty-five artillerymen, 250 cavalry, and 330 infantry and police.

Condition, 1838-1880.

In 1838, three years before the accession of the present Nawáb, in spite of the long peace, the lands round Cambay were desolate, the city ruinous, and its trade dead. Since 1838 trade has to some extent revived. But the improvement is small. No efforts have been made to foster industry or commerce. The harbour has been left to itself, and no steps have been taken to clear the silt or make less dangerous the gulf's troublesome navigation.

The following is the Cambay family tree:



The order of succession is indicated by Roman numerals.

CHAPTER IV.

ADMINISTRATION.

Chapter IV. Administration. Land.

THE lands of Cambay are tilled either by peasants holding direct from the state, or by the yearly tenants of the village headmen. The peasant-holding, *khátábandi*, system is in force in the better class lands capable of regular tillage; the yearly tenant, *ganotia*, system is ordinarily adopted only in the poorer soils.

Under the peasant-holding system land pays the state a fixed sum, and, though without the Nawáb's leave he has no power to transfer the land, the holder cannot be ousted so long as he pays his rent. In ordinary cases the right of occupancy has no money value. But if the former holder has improved the land, the new comer pays such sums as arbitrators or a committee of villagers may award. Under the yearly tenant, *ganotia*, system there is no fixity either of possession or of rent. This system is commonly in use only in the poorer lands which, from year to year, the village headman lets out at low rates to any one willing to take them.

No land is liable to be sold in payment of the holder's private debts. And, though there is no special exemption in favour of the cultivator's property, the civil courts are expected to use discretion in attaching field tools.

Except in the coast, *bárá*, villages, the land assessment is paid in money. In the coast villages, after deducting the estimated cost of production, the crop is divided into two equal parts, one for the state, the other for the cultivator. A few large landholders sublet their fields. But, except the poorer soils cultivated by yearly tenants, the land is generally tilled by the person in whose name it is held.

As the state has not yet been surveyed, the method of realizing the land revenue is somewhat rough and irregular. For first-class land capable of yielding sugarcane, opium, and tobacco, found almost solely in Undel and Pachisgám, the rates sometimes rise to nearly £5 the acre (Rs. 35 the *bigha*). In other villages the assessment on the best lands varies from 14*s*. to £2 16*s*. the acre (Rs. 5-20 the *bigha*); on rice land from 5*s*. 6*d*. to 17*s*. the acre (Rs. 2-6 the *bigha*); and on dry-crop land from 5*s*. 6*d*. to 14*s*. the acre (Rs. 2-5 the *bigha*). These rates, though nominally fixed, are changed at the Nawáb's pleasure. Compared with the corresponding assessment in the neighbouring British lands these rates are high. On the other hand remissions are constantly claimed and granted, while the

record of the area under cultivation is often so imperfect that many a farmer raises crops on double the area for which he pays. The collection of the revenue is nominally spread over a large part of the year, and certain days, in November, December, February, and April, are set apart for paying the different instalments. These rent days are seldom kept, the time for collecting depending on the pleasure of the manager, or on the needs of the state.

Formerly the land revenue was farmed. Now, except in a few villages, the state share is collected by village accountants under the control of a central superintendent, *dároga*, with whom are associated two head-quarter clerks, a Hindu, and a Musalmán. Arrears are strictly collected. A certain number of men are billetted on the defaulter, and, besides the cost of their keep, he has to pay a daily money fine of from 3*d*. to 2*s*. (2 *as*. - Re. 1). Should stronger measures seem necessary, the old method of setting the debtor in the sun with a block of wood on his head is said to be still occasionally resorted to. When poverty, or loss by fire is proved, the revenue superintendent has power to grant special remissions. In villages whose revenues are farmed, if the people fail to pay their rents, the revenue superintendent aids the contractor in recovering his demands.

The Nawáb pays little attention to the land revenue, and, as a rule, its management is loose rather than oppressive. In the villages assigned to the Nawáb's sons there may be occasional oppression, but in these cases complaints do not reach the Nawáb. On the whole, the land assessment is by no means heavy, and its collection is not so irksome as to make the people move to the neighbouring Kaira villages.

Justice.

Except serious cases tried by the Nawáb in person all ordinary criminal charges are heard in the city by the city magistrate, *kotwál*,[1] and in the districts by the rural magistrates, *dárogás*. Cases calling for severe punishment are by them referred to the Nawáb, who also hears criminal appeals. The Munshi, who carries on correspondence with the Political Agent at Kaira, is the head of the political department.

There are three civil courts: the original civil court, *diwáni adálat*; the first appellate court, *tajvizsani*; and the highest appellate court, *diwán khána*, where the Nawáb, assisted by an assessor, hears final appeals. In miscellaneous appeals and caste disputes the head of the merchants' guild, *nagar seth*, and one or two chief merchants act as assessors. In cases of Hindu law a hereditary and paid Shástri is attached to the court. Most debt cases are decided by arbitration. When brought into court the judge is guided by the following rules. If the suit is filed within six years of the date of the loan, both principal and interest are awarded; if the suit is filed after six and within twelve years, only the principal can be claimed; if between twelve and twenty years have passed, only half the principal

[1] The Nawáb's second son is now (1880) city magistrate.

Chapter IV. Administration. Justice.

can be recovered; if after twenty years, only one-fourth; and no suit may be brought after thirty years from the time the claim began to run. A fee of 2½ per cent is taken on all money claims. The failure of the defendant to pay the amount decreed is commonly punished by imprisonment.

There is a divorce court presided over by a salaried and hereditary officer styled Kázi who is an assessor in all religious matters. As head of the registration department the Kázi signs and seals all bonds affecting immovable property. The proceeds of the registration fees are equally divided among the Nawáb, the Munshi, and the Kázi. In divorce cases, the Kázi levies fees graduated according to the social standing of the person claiming relief. The following statement shows what fees are charged and how the revenue is distributed. In cases of certified poverty part of the fees is remitted:

Divorce Fees.

Claimant.	Amount	Revenue how distributed.							
		Nawáb.	Superintendent (*Daroga*).	Clerk (*Mekla*).	Messengers.	Kázi.	Kázi's Deputy.	Kázi's Messenger.	Mosque.
	£. s. d.	£. s.	s.	s.	s.	s.	s.	s. d.	s.
Cultivators ... { Leva Kanbi ...	8 3 0	6 0	18	4	2	14	3	1 0	1
{ Kadva ,, ...	4 18 6	3 10	18	2	3	4	1	0 6	1
Gardeners	3 18 6	2 10	18	2	2	4	1	0 6	1
Milkmen	5 8 6	4 0	18	2	2	4	1	0 6	1
Oil-sellers and blacksmiths ...	4 8 6	3 0	18	2	2	4	1	0 6	1
Watermen, tailors, and bakers...	3 8 6	2 0	18	2	2	4	1	0 6	1
Cotton-cleaners	3 8 6	2 0	18	2	2	4	1	0 6	1
Fishermen	3 7 6	2 0	18	2	1	4	1	0 6	1
Barbers, shoemakers, and Musalmán Kolis	2 18 6	1 14	18	2	2	4	1	0 6	1
Market-gardeners, water-carriers Musalmán Dhedás and Musalmán soldiers	2 8 6	1 0	18	2	2	4	1	0 6	1
Sweepers	1 14 6	0 6	18	2	2	4	1	0 6	1

Civil and criminal codes have lately been introduced, and the procedure is supposed to be regulated by their provisions. The practice is irregular and open to abuse. In the criminal courts neither summons nor warrants are issued, and persons apprehended on the merest suspicion, are often kept until bail is given, evidence found, or release purchased. Civil justice is little less free from abuse. Complaints of bribery and extortion are general, and, so little are the court officers controlled, that decrees, passed by the Nawáb himself, are said sometimes to be set aside or left unexecuted. No appeal lies to the Political Agent. But a complaint, found by him to be reasonable, can be referred to the Nawáb, and in such cases justice is usually done.

Police.

As in other parts of Gujarát, the village headman is called chief, *mukhi*. The office is sometimes, though not always, hereditary; and the holder is rewarded by the grant of rent-free land. He has no magisterial powers. The other village officers are the *rávania*, a

Rajput, Koli, or Musalmán paid from 4*s.* to 6*s.* (Rs. 2 - 3) a month, who helps in collecting the state demands, guards collections on their way to the treasury, and does the ordinary work of a messenger; and the tracker, *pagi*, a Koli, paid in land and commonly held responsible for stolen property traced within the limits of his village, who goes with the headman round the village at night, watches, and tracks thieves. In large villages there is a Koli or Musalmán messenger and pound-keeper, *haváldár*, paid in grain and by twenty per cent of the pound fees. In some places the villagers keep private watchmen.

Revenue.

In 1879 the gross state revenue was returned at £38,863 (Rs. 3,88,630). This is derived from four chief sources, land assessment, salt, land and sea customs, and miscellaneous cesses. The yearly tribute settled under the treaty of Bassein (1802) is £2547 10*s.* (Rs. 25,475-5-1). The British Government has also a share in certain cesses, which in 1878 yielded £105 14*s.* (Rs. 1057). During the same year the British share in the salt excise amounted to £6171 18*s.* (Rs. 61,719).

The cash received from the different branches of revenue is lodged in treasuries in the Nawáb's palace. The district land revenue is, under the care of a superintendent, kept in a separate treasury called the country office, *pargana kacheri*. From the land revenue all establishment, food, and clothing charges are met, and the balance transferred to the Nawáb's private treasury. The receipts from the coast villages, collections on account of land and sea customs, and the proceeds of the miscellaneous cesses are considered the Nawáb's private revenue and are at once lodged under the care of the private treasurer, *toshákhána dároga*.[1]

In former years the Cambay customs and transit duties were a heavy burden on trade. The duties were (1854), on cotton 4·31 per cent, on carnelians 7·50 per cent, on cotton goods 6·05 per cent, on grain 6·50 per cent, and on tobacco 10·98 per cent. These duties were greatly enhanced by unauthorized levies extorted from merchants at every toll-bar, *náka*. In 1854 the attention of the Bombay Government was drawn to this taxation, which, besides injuring Cambay, was seriously affecting the traffic through the neighbouring districts. After much negotiation the Nawáb agreed to fixed and moderate duties. The toll-bars were removed, and, instead, a single charge was levied. Of the proceeds of this tax, which varies from one-half to three per cent on the estimated value of the article, the British Government receives one-fourth, and the remaining three-fourths are handed over to the Nawáb. The terms of this agreement were revised in 1871, when it was provided that, to protect the roads, the Nawáb should maintain from his share a fixed establishment of foot and mounted police. The yearly cost of the police force amounts to nearly £500 (Rs. 5000). Of the balance two-thirds are now spent on improving the city of Cambay, and the remaining third on education.

[1] *Toshákhána* is literally the present department.

Chapter IV. Administration. Revenue.

Though Cambay is recognized as a British port, only the British tariff of valuations, not the tariff of duty, is in force. British rates are generally levied on imports, but on exports there is a uniform charge of five per cent. The custom-house arrangements are equally in the hands of the Nawáb and of the Bombay Government. Two sets of books are kept, and the Nawáb has power to object to any decision passed by the British Customs Officer.

The Imperial share of the land and customs revenue is realized by a superintendent, *mahálkari*, a clerk, and five messengers, maintained, under the Collector of Kaira, at a yearly cost of £144 (Rs. 1440), with a guard of a head and six constables of the Kaira police.

Besides rent the land yields three minor items of revenue, the *bájri* cess, the *kotra* cess, and grazing fees. The *bájri* cess is a tax of 3*s*. 5½*d*. (Cambay Rs. 2) on every cart-load of millet. The *kotra* cess is a tax of one per cent on every holding paying a yearly rent of £8 13*s*. (Cambay Rs. 100) and upwards. The object of this cess is to pay for the keep of the Nawáb's horses. The grazing fee, paid by Rabáris and other cattle owners, is a charge varying from 1*s*. 9*d*. to 6*s*. 11*d*. (Rs. 1 - 4) the head of cattle. The yearly collections amount to about £430 (Cambay Rs. 5000).

Of non-agricultural cesses there are two : the craft tax, *mohatarfa vero*, and the profession tax, *kasab vero*. The tax on crafts yields about £170 8*s*. (Cambay Rs. 2000) a year. The profession tax is levied at the following rates : on each oil-press 3*s*. 5½*d*. to 8*s*. 7⅛*d*. (Rs. 2 - 5) ; on each cotton-carding machine, 3*s*. 5½*d*. to 8*s*. 7⅛*d*. (Rs. 2 - 5) ; on each shoemaker's shop, 3*s*. 5½*d*. (Rs. 2) ; on each grocer's, 5*s*. 2¼*d*. (Rs. 3); on each blacksmith's, 3*s*. 5½*d*. to 8*s*. 7⅛*d*. (Rs. 2 - 5) ; on each carpenter's, 3*s*. 5½*d*. to 8*s*. 7⅛*d*. (Rs. 2 - 5) ; on each tailor's, 5*s*. 2¼*d*. (Rs. 3) ; on each goldsmith's, 5*s*. 2¼*d*. to £1 2*s*. 6⅛*d*. (Rs. 3 - 13) ; and on each potter's wheel, 3*s*. 5½*d*. to 5*s*. 2¼*d*. (Rs. 2 - 3). In the case of tanners the tax, 17*s*. 3¾*d*. (Rs. 10) and upwards according to the size of the village, is levied in one sum from the whole community, and from weavers of the Dhed caste a charge of 8*s*. 7½*d*. (Rs. 5) is made on each loom. In addition to these special cesses, there are one or two taxes peculiar to the city of Cambay. The chief of these is a house-tax, at present fixed at a uniform rate of 1*s*. 1*d*. (10 *annas*). This tax, known as the *káthia pál vero*, was originally levied to protect the people from Káthiáwár robbers. A special additional fee is levied on houses in the better streets. There is also a market cess of 6¼ per cent on all articles sold.

Post.

The post is under the charge of the Inspector of Post Offices, Gujarát Division. From Cambay a runner passes daily through Petlád to Ánand Railway Station in Kaira.

Instruction.

According to the 1872 census, of 38,134, the total Hindu male population, 3541 or 9·28 per cent were able to read and write, or were being taught. Of 33,371, the total Hindu female population, 23 were able to read and write, or were being taught. Of 6095 Musalmán males, 487 or 7·99 per cent were able to read and write, or were being taught. Of 5787 Musalmán females only

two were able to read and write. Within the last two or three years education has made much progress. Besides several private schools, there are now two schools under the charge of the Political Agent, with an average attendance of some 280 children. These schools are supported from a grant of one-third of the Nawáb's inland customs, a yearly subscription of £50 (Rs. 500) from the Nawáb, and the school fees. Seven scholarships, at a cost of £700 (Rs. 7000), have lately been endowed by Mr. Varjivandás Mánekchand, a Cambay merchant. To complete their studies the holders are sent to the Nadiád High School.

CHAPTER V.

PLACES OF INTEREST.

Cambay, north latitude 22° 21′ and east longitude 72° 48′, with a population of 33,709 souls, is the seventh city in Gujarát and the fifteenth in the Bombay Presidency. Rectangular in shape it covers about four square miles. Portions of its old brick wall remain. Through the wall, besides two small openings for foot and horse travellers, there are eight gateways broad enough for carriages. Beginning from the north and passing east, the chief gates are, on the north two, the Fateh and Pit; on the east three, the Mándla, Chaka, and Gavára; on the south two, the Furza and Makái; and on the west the Chákámali gate. Beyond the city wall, though the sites of the old suburbs can scarcely be traced, there are some modern buildings and a few of the older remains in a state of good repair. Of these the chief are, on the north-east of the city beyond the Mándla gate, a reservoir also called Mándla, a garden, and some fine buildings, said to have been raised in 1802 in honour of Mr. Duncan, Governor of Bombay. On the north-west, beyond the Fateh gate, is another large reservoir, and a small house, said to have belonged to Kaliánrái, the reputed founder of the present town. Kaliánrái's memory is still preserved by the Vániás of the city, who, on Dasera day (October), visit the garden and perform ceremonies in his honour. Near this are other gardens kept in order by the Nawáb, and at a short distance is the Idga or Musalmán place of prayer. Here, twice a year, on the *Ramzán* and *Bakri Ids*, the Nawáb, with a large retinue, comes to worship. On the south-east, beyond the Furza gate, is the English burying-ground surrounded by a well built wall. And, on the south, beyond the Makái gate, are some warehouses and stores.

The chief buildings are the Nawáb's palace, his court, and the dwellings set apart for his household, all in fair order. There is also the large residence, originally the English Factory, and afterwards made into a sanitarium for European officers. This property was, in 1835, sold for £4000 (Rs. 40,000) to Karsetji Pestanji Modi, a Bombay Pársi.[1] At present part of the building is occupied by the resident British Native officer, and the rest is used as a public rest-house.

[1] Briggs' Cities of Gujaráshtra, 160.

Of the older remains, the chief is the Jáma Mosque, built about the beginning of the fourteenth century,[1] from the stones of Hindu temples. It measures 200 feet by 210, and its inner court 120 by 135. Except that it is somewhat smaller, its plan and arrangements are almost the same as those of the Altamash Mosque at Ajmir. In other respects the two buildings are most unlike. The three Cambay arches are plain to baldness, and low to suit the Jain pillars of the interior. The pillars, all taken from Hindu temples, though arranged with little care, form a picturesque whole. One of the mosque's most remarkable features is the tomb of Imrár bin Ahmad Kajaráni the founder. Wholly composed of Hindu materials, it is two stories high, and was crowned with a dome twenty-eight feet in diameter. The parts, taken apparently from different buildings, were so badly fitted, that, after standing some three centuries, it fell, and has since remained a ruin, singularly picturesque in form and exquisite in detail.[2]

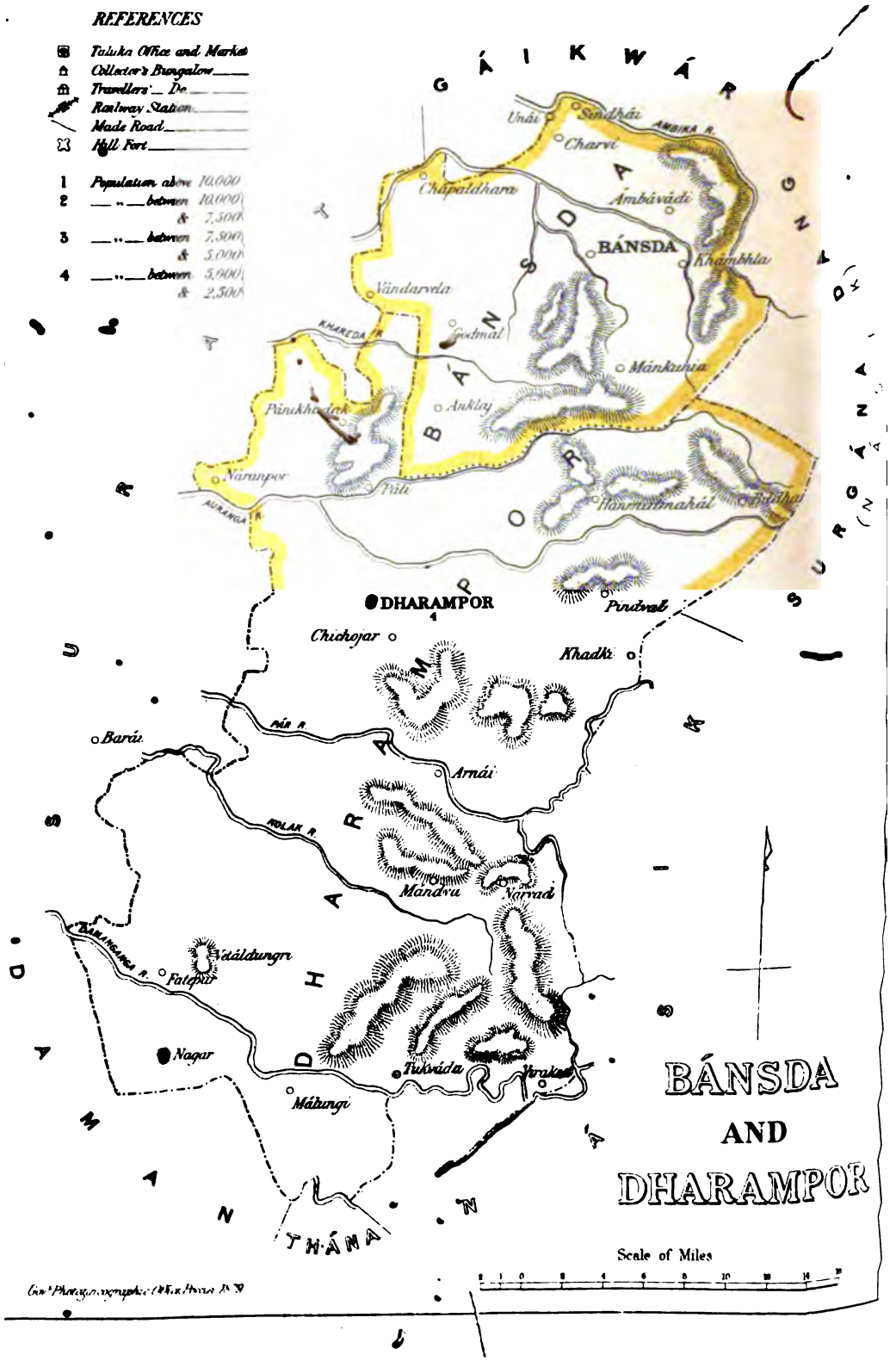
Another place of Musalmán resort, where persons who have escaped shipwreck come to pay vows, is known as the Khája Kheder Mosque. Near the site of this mosque are the ruins of an old light-house. Outside of the city walls, near the Nárangshar reservoir, is the tomb of a saint known as the Bálásir Pir held in much veneration by Bohora Musalmáns. Of Hindu remains there is a Jain temple of Párasnáth. This is of two parts, one above ground, the other under ground with the date 1526 (S. 1582). There are also, in and near the city, nine reservoirs, of which the chief is called Nárangshar. These works are said to have been built at the charge of a dancing girl, named Nagina, who chose for each a word beginning with N, the initial letter of her own name. Many wells near the city are of great age and much beauty. One object of some interest is the hospital for animals maintained by the Nawáb, out of respect for the wishes of his Jain subjects.

On the whole Cambay is poor and ill-cared for. Little money is available to improve the town or repair its buildings; and, with dull trade and few industries, its craftsmen and traders have little to spend on their shops and houses.

[1] Fergusson gives 1325, Mr. Summers (Bom. Gov. Sel. IV.) 1308.
[2] Fergusson's Architecture, III. 537.

SURAT STATES.




REFERENCES
Taluka Office and Market
Collector's Bungalow
Travellers' Do.
Railway Station
Made Road
Hill Fort
1 Population above 10,000
2 " between 10,000 & 7,500
3 " between 7,500 & 5,000
4 " between 5,900 & 2,500
GÁIKWÁR
Unái
Sindhái
AMBIKA R.
Charvi
Chápaldhara
Ámbávádi
BÁNSDA
Khámbhla
Vándarvela
KHAREDA R.
Jodmál
Mánkuria
Anklav
Pánkhadak
BÁNSDA
Náranpur
Piti
Ránmálmahál
Bálúbai
AURANGA R.
DHARAMPOR
Pindwal
Chichojar
Khadki
Barú
Mía R.
Arnái
DHARAMPOR
MOLAR R.
Mándva
Narnad
DAMANGANGA R.
Vedáldungri
Fatepur
Nagar
Tukvada
Mátungi
Pimpalkuta
THÁNA
BÁNSDA AND DHARAMPOR
Scale of Miles

SURAT STATES.

BÁNSDA[1].

Bánsda.

Description.

Ba'nsda (Vánsda), a tributary state under the supervision of the Surat Political Agent, in 20° 44′ north latitude and 73° 25′ east longitude, with an estimated area of 240 square miles, had, in 1872, a population of 32,154 souls or 133·9 to the square mile, and, in 1879, a gross revenue of £13,986 (Rs. 1,39,860).

Boundaries.

It is bounded on the north by the Gáikwár's Anával sub-division, and the river Ambika, on the east by the Gáikwár's Viára sub-division and the Khándesh Dángs, on the south by the Dharampur state and Kalván sub-division of Násik, and on the west by Dharampur and Chikhli in Surat.

Aspect.

It is a belt of rough tree-covered country, full of small hills and valleys, lying between the Surat plain and the Sahyádri mountains.

Rivers.

Rising in the Dáng forests, the river Ambika flows through several Bánsda villages. The Káveri, from its source in Mankunia hill, flows, by the town of Bánsda, towards Chikhli and Balsár, where, at Vágarach, it joins the Ambika. There are few wells and ponds. From the large area of brushwood and forest, much of the water is always charged with vegetable matter and unwholesome. After a season of scanty rainfall, even bad water is very scarce. To improve the supply, at a cost of about £30 (Rs. 300) two wells were sunk in 1877, one at Champaldhara, and the other at Vandarvela. In 1878, £310 (Rs. 3100) were spent on six wells and two ponds. A dam, *bándhára*, has, at a cost of £118 (Rs. 1180), been built across the river near Bánsda.

Climate.

Though by clearing forests the climate has of late somewhat improved, it is still, especially from the end of the rainy season to the middle of the cold weather (October - January), unhealthy. Fevers and other diseases prevail throughout the year. The average rainfall for the last three years is estimated at sixty-four inches. In the hot weather the temperature is much the same as in Chikhli, the thermometer ranging from 90° to 105°.

Products.

Of minerals a black hard stone useful for building is found in abundance. Of timber trees, there are teak, *ság*, Tectona grandis; blackwood, *sisam*, Dalbergia sissoo; *haldvan*, Adina cordifolia; *tanachh*, Ujainia dalbergioides; *sádado*, Terminalia arjuna; *bibo*,

[1] From materials supplied by Ráo Bahádur Keshavlál Nathubhái, Superintendent of Bánsda.

Bánsda. Products.

Pterocarpus marsupium; *kalam*, Stephegyne panifolia; catechu, *kher*, Acacia catechu; mhowa, *mahudo*, Bassia latifolia; *jámbudo*, Eugenia jambolana; *hasan*, Briedelia montana; *timru*, Diospyros montana; *kanti*, Acacia kerek; *vájari*; and *kangdoli*. Of these *haladvan* and *sádado* are of special, and the rest of middling, value. Though Bánsda lies close to the Dángs its timber is not nearly so valuable. Till the time of Rája Gulábsingji (1862-1876), when some lands were reserved in five or six villages, the forests were farmed out and freely used by the cultivators. In 1877-78 to prevent the destruction of valuable timber, teak, blackwood, catechu *tanachh*, *haladvan*, *sádado*, *bibo*, *siven*, *kanti*, *vájari*, and *mahudo* were set apart as state trees and can be cut by cultivators only on showing passes, and for housebuilding or field purposes. To cut *dháman*, *kalam*, *kangdoli*, *saras*, *timri*, *dhamodi*, *beda*, *sámar*, *bodra*, *kirai*, and other firewood trees, no pass is required. In 1877, 247 passes were issued, and about £200 (Rs. 2000) worth of timber and bamboos were cut. Of late, the forest establishment has been increased, and all forest lands suited to the growth of valuable timber have been marked off and are strictly preserved.

Animals.

Except that, from scanty pasturage, the cattle are smaller and poorer, the domestic animals do not differ from those found in central Gujarát. The chief wild animals are the Tiger, *vágh*, Felis tigris; the Leopard, *dipdo*, Felis leopardus; the Bear, *rinchh*, Ursus labiatus; the Hunting Leopard, *chitáh*, Felis jubata; the Hog, *dukkar*, Sus indicus; the Fox, *lonkdi*, Vulpes bengalensis; the Antelope, *kaliár*, Antelope bezoartica; the Four-horned Antelope, *bhekar*, Tetraceros quadricornis; the Deer, *chital*, Axis maculatus.

Population.

According to the 1872 census the population numbered 32,154 souls, of whom 31,313 or 97·3 were Hindus, 620 or 1·9 per cent Musalmáns, 210 or ·065 per cent Pársis, and 11 'Others'. The percentage of males on the total population was 52·1 and of females 47·9. Of the 31,313 Hindus all but 1436 (males 771, females 665) belong to the *káliparaj* or black races. Almost all of them are very poor living from hand to mouth, and spending their earnings on spirits. The four chief tribes are Konkna Kanbis, Chodhrás, Dhondiás, and Gámtás. Of these the Konknás with thirteen clans[1] are the largest. Living in the hilly villages in the south and east and speaking a corrupt Gujaráti, though thriftless cultivators they are very faithful and honest. They are firm believers in ghosts and witchcraft. When any one is attacked with fever or other disease, a holy man, *bhagat*, is called in and is given palm juice, *tádi*, and other spirituous drinks. He then makes an offering to the fire, and shaking his head like one possessed, utters some woman's name as the cause of the sick man's distress. The woman is supposed to be a witch and is ill-treated by the sick man's friends sometimes so severely as to cause her death. The Pársis, liquor-sellers and revenue contractors, enrich themselves

[1] They are: Bhagaria, Gáekwár, Máhála, Gámit, Sarkar, Bhoia, Chodhri, Jádav, Gáen, Mohákál, Berári, Kamdi, and Bedra.

at the expense of the dark races. Of 87 inhabited villages[1], 6 had a population of less than 100 souls; 20 from 100 to 200; 43 from 300 to 500; 9 from 500 to 750; 5 from 750 to 1000; 3 from 1000 to 1500; and one from 2000 to 3000. The number of houses was 4050 or eight persons to each house.[2]

Bánsda. Agriculture.

There are some tracts of black land, but over the greater part of the state the soil is light. Rich in the more level tracts to the north and west, it is, among the hills and valleys stony and poor. A few river bank villages water their lands by Persian wheels. Of the whole area only one-sixth is tilled. Of the rest about one-third is arable waste and two-thirds are unfit for tillage. Among the early, *kharif*, crops are, rice[3] *dángar* Oryza sativa, *guvár* Cyamopsis psoralioides, *tal* Sesamum indicum, *nágli* (white and red) Eleusine coracana, *kodra* Paspalum scrobiculatum, Indian millet *juvár* Sorghum vulgare, *banti* Panicum spicatum, maize *makái* Zea mays, *val* Dolichos lablab, *adad* Phaseolus mungo, and *mag* Phaseolus radiatus. The late, *rabi*, crops are castor-oil seed *diveli* Ricinus communis, gram *chana* Cicer arietinum, peas *vatána* Pisum sativum, and *láng* Lathyrus sativus. Other crops are sugarcane *serdi* Saccharum officinarum, *kulthi* Dolichos uniflorus, *kharsáni* and *bhagar* or *varáhi*. Of these, rice, *adad*, *vatána*, and red and white *nágli* are grown in large quantities. Some of the soil is well suited for sugarcane, raising it with one-fourth less water than elsewhere. The best rice *bengáliu* is grown at the base of the hills in the beds of small streams. It is planted after three-fourths of the usual rainfall is over, and is nourished by moisture that oozes up from underground.

Under the revenue contract, *ijára*, system, which since 1876 is being rapidly replaced by direct settlements with the land-holders, the condition of the cultivating class was far from good. So long as the farmer paid the promised amount, the state did not ask how the rents were gathered, or what was left for the husbandman. The contractors, chiefly Pársis, the actual landlords, had all power in their hands. As revenue and police authorities they could do as they pleased. Only when driven by some special oppression did the people appeal to the chief. Besides rents the contractors levied many petty but harassing dues, *haks*, so that in many cases the cultivator was forced to hand over all his produce, trusting to the contractor's forbearance and self-interest

Husbandmen.

[1] One village Bibábári on the borders of the Dángs is waste. Its ownership is in dispute between Bánsda and the Dángs.

[2] This very large average household is said to be due to the habits of the aboriginal families who either sleep in the open air or huddle together much more closely than higher class Hindus.

There are twenty-two varieties of rice, *bengáliu*, *sukhvel*, *eláichi*, *gosáliu*, *sáliu*, *kada*, *torna*, *tulsiu*, *dábhel*, *hebhad*, *khadsi*, *nadagiu*, *dángi*, *pán*, *kalvi*, *kamodi*, *bengálin* (inferior sort), *jiriu*, *márvel*, *rámsal*, *ámbámohar*, and *kauchi*.

[3] The estimated cost and profit of tilling an acre of rice-land of the better sort is: ploughing 6*s.* (Rs. 3), seed 8*s.* (Rs. 4), sowing 4*s.* (Rs. 2), weeding 2*s.* 6*d.* (Re. 1¼), cutting 2*s.* (Re. 1), rent 14*s.* (Rs. 7); total £1 16*s.* 6*d.* (Rs. 18 *as.* 4). The outturn is estimated at 12½ cwts. (35 *mans*) worth £3 18*s.* 9*d.* or a net profit of £2 2*s.* 3*d.* (Rs. 21 *as.* 2).

Bánsda.

Husbandmen.

to give back a part for his support. As they were liquor-sellers as well as revenue contractors, most of the crops, even of the better class of cultivators, found their way into the Pársi middleman's hands. And even for the well-to-do, the want of local markets and the badness of roads prevented the profitable sale of their field produce. Besides their money and grain payments, they had, village by village, to perform forced and unpaid state labour, *veth*. Gangs, occasionally from long distances had to come into Bánsda and work for the chief, returning without any payment either in money or grain. They were also in constant fear that the rates should be raised or their land taken over by the contractor. During the last year of his lease, it was usual for the contractor to do his best to enrich himself, taking the tenants' corn and even their cattle. Left often from February till harvest with a too scanty store of even the cheapest grain, the cultivators had to work as labourers and borrow grain from the contractors and Vániás.

In 1876, when the state came under British management, forced unpaid labour was stopped. As the village leases fall in, the lands are measured, a small fixed money rent is imposed, and a settlement made direct with the cultivator. Though the change was fiercely opposed by the contractors, and was not popular even with the land-holders, the condition of the people has, under the new system, steadily improved. Some families have already, to a great extent, freed themselves from their bondage to the middleman, and silver ornaments are worn where they were before unknown. Of only two years of scarcity, 1835 and 1877, do local records remain. In 1835 the crops failed from want of rain, and, in 1877, with 29 instead of about 60 inches, the rice crop was ruined, and remissions, amounting in all to about £427 (Rs. 4270), had to be granted.

Money.

The money-lenders, Márvádis, Bráhmans, and Pársis, supply the cultivators with grain, taking back at harvest time double the quantity of grain given for seed, and one and a half times the quantity given for food. Neither land, cattle, nor field tools can be sold to pay private debts. When money is borrowed, the rates of interest vary, according to the debtor's character and position, from nine to eighteen per cent. Almost all transactions, revenue receipts and state payments, are made in Broach currency. The only exception is, that to supply money for expenditure out of Bánsda, all revenue contractors have to make one-fourth of their total payments in British currency. The exaction of forced unpaid labour by the state and the revenue contractors has, as noticed above, been stopped. The only skilled labourers in Bánsda are carpenters, who are paid 9*d.* (6 *annas*) a day. Labourers, if paid in cash, get nearly 2*d.* (1 *anna* 4 *pies*) a day, and if in grain, four pounds, *sers*, of rice, or five, of *kodra*. Cartmen are either paid by the day, or at the rate of 2*s.* (Re. 1) for every twelve miles.

Roads.

The country is approached by land only, having neither ports nor navigable rivers. There are two cleared roads, one of eighteen, and the other of two, miles. The two mile road between Bánsda and the Dángs was opened in 1876. A third road, of about seven

miles, is being opened between Bánsda and Unái. A bridge on the road between Bánsda and Hanmánbári at the cost of £81 (Rs. 810), a weir across the Bánsda river, and two rest-houses were built in 1877-78. Until the state came under British management, there was no regular post. Now a self-supporting branch post office has been established at Bánsda, and an office built at a cost of £50 (Rs. 500). One of the lines of communication between Khándesh and the coast passes through Bánsda. Formerly pack-bullocks brought from the inland districts large quantities of grain and other merchandise taking back chiefly salt. The opening of the Great Indian Peninsula and the Bombay and Baroda railways, to a great extent, put an end to this through traffic. But since a road for wheeled vehicles has been made, hundreds of timber carts pass every year to and from the Dáng forests. The manufactures are limited to cotton tape, baskets, and coarse woollen cloth.

Bánsda.
Roads.
Land Trade.

During the dry season, at Bánsda, Anklách, Khámbhla, Limjar, Moti Valjar, and Champaldhara weekly markets, *bajárs*, are held, where traders from Chikhli, Gandevi, and other neighbouring places open booths. Dealings are carried on with the upper classes by cash payments, and, with the dark races, chiefly by barter. At a large fair held every year at Unái on the 15th *Chaitra* (March - April), about 1000 traders attend, offering Násik and other Deccan copper and brass vessels, and Ahmedabad waist-cloths, *dhotars*, worth altogether from £2000 to £2500 (Rs. 20,000 - 25,000). These articles are bought by higher class Hindus who pay in cash. The Dhondiás and other dark tribes, in exchange for corn, take coarse cloth and brass ornaments. The average sales vary in value from £1000 to £1500 (Rs. 10,000 - 15,000).

Fairs.

The Bánsda chiefs are Solanki Rajputs. Of their early history no details have been obtained. They claim to have ruled at Bánsda for twenty generations. But the first eight names are doubtful, and no details are available before the opening of the eighteenth century.[1] The ruins of a fortified enclosure near Bánsda, and the remains of several temples and water works, point to former prosperity. It seems probable that their lands once stretched to the sea coast, and were gradually narrowed by the advance of Musalmán power. Virsingji, the first chief of whom details are available, after ruling during the first fifteen years of the eighteenth century, was succeeded by his son Ráybhánji who, dying in 1739, left by different wives two sons, Gulábsingji and Jorávarsingji. Each claiming the succession for her son, the ladies referred the matter to Dámáji Gáikwár, who decided that the state should be divided into two equal shares, and one with Bánsda made over to Gulábsing, and the other with Bisanpur given to Jorávarsing.[2]

History.

[1] The first eight names are Muldevji, Khadhaldevji, Báldevji, Karandevji, Udesingji I., Mol Karanji, and Udesingji II.

[2] Bisanpur now belongs to the Gáikwár. Half of it was, in 1750, made over by the Bánsda chief to the Peshwa, who, in the following year, ceded it to Dámáji Gáikwár. The Peshwa took it back in 1760, and restored it in 1762. In 1763 the Gáikwár took the whole sub-division, and, in spite of the chief's protest and the Peshwa's order has since held it.

Bánsda.
History.

On Gulábsing's death in 1753, the minister raised a distant cousin to the chiefship. His claim was contested by Jorávarsing, the late chief's half-brother. In the end, by the arbitration of the Peshwa and Nazim-ud-din Bakshi of Surat, Udesing the cousin was confirmed, and Jorávar presented with five villages. On Udesing's death about 1770, the succession, disputed by Kiratsing and Parbatsing, was, by the Peshwa's minister, decided in favour of Kiratsing. Ten years later on Kiratsing's death the rival claims of two brothers Virsingji and Náhársingji were decided in Virsingji's favour, who raised £5000 (Rs. 50,000) from the chief of Mándvi, and spent it on the Peshwa and his court. On Virsingji's death, in 1789, his brother Náhársingji claimed the succession. He was strongly opposed by Dayárám, the late chief's minister, who stated that Náhársingji had already passed a deed of relinquishment, and that Virsingji's widow was pregnant. The Peshwa's minister decided that Náhársing should refrain from pressing his claim till the chief's widow was delivered of a child. Disregarding this decision, Náhársing took Bánsda by force, and on paying a fee, *nazarána*, of £8500 (Rs. 85,000) was, about 179[illegible] confirmed in the chiefship. From that time, besides succession fees of a revenue of £3600 (Rs. 36,000), the Peshwa received £[illegible] (Rs. 7500) as tribute and £150 (Rs. 1500) as transit dues. Dying in 1793, Náhársing was succeeded by his son Ráising, during whose reign, under the terms of the treaty of Bassein (1802, December 31st), the rights and position of the Peshwa as the overlord of Bánsda were transferred to the British. Ráising was, in 1815, succeeded by his remote cousin Udesingji, who ruled till 1829. On his death Hamirsingji a child of eighteen months was, with the approval of the Bombay Government, adopted by the four widows of Udesing and of his predecessor Ráising. At first the state was left in charge of the Ránis, but in 1832, in consequence of their misconduct, affairs were administered by an officer under the supervision of the Agent to the Governor at Surat. Few changes were made in the system of management. The resources of the state were most carefully husbanded, and, in 1852, when the minority of the chief ceased, besides £3145 10*s.* (Rs. 31,455) in cash, the state had a credit balance of £13,000 (Rs. 1,30,000) invested in Government notes. In 1856, in consideration of the British Government foregoing its share of transit duties, the chief agreed to pay a yearly tribute, *choth*, of £150 (Rs. 1500) and to regulate his customs demands to certain rates approved by Government. Dying in 1862, Hamirsingji was succeeded by Gulábsing, who on his death in 1876, left one son Pratápsing, the present chief, then a boy of twelve years. The young chief is being taught at the Rájkumár College in Káthiáwár, while his state is managed by a Superintendent appointed by the British Government.

British Management, 1876-1879.

Under British management (February 1876 to November 1[illegible] the revenue has risen from £10,384 (Rs. 1,03,84) to £[illegible] (Rs. 1,39,860), the chief item of increase being £2508 (Rs. 25,[illegible] under land revenue. The forests, formerly farmed for about £[illegible] (Rs. 4000), have, since 1877, been brought under state man[illegible]

ment. A road has been opened twenty miles to Chikhli, schools have increased from one with thirty pupils to six with 212, and a dispensary has been established at a yearly cost of about £170 (Rs. 1700). Bánsda. History.

The Bánsda chief pays a yearly tribute of £735 (Rs. 7350), and maintains an armed force of 153 men. He has power to try his own subjects for any offence. The family follows the rule of primogeniture, and has been vested with the right of adoption. The chief is entitled to a salute of nine guns.

The following is the Bánsda family tree:

(VIII.) Udesingji II.[1]
(IX.) Virsingji I. (died in 1716).
(X.) Ráybhánji (died in 1739).

(XI.) Gulábsingji (died in 1753).
(XII.) Udesingji III. (died about 1770), a cousin of Gulábsingji.
(XIII.) Kiratsingji (died in 1780).

Jorávarsingji.

(XIV.) Virsingji II. (died in 1789).

(XV.) Náhársingji (died in 1793).
(XVI.) Ráising (died in 1815).
(XVII.) Udesing IV. (died in 1829), a distant cousin of Ráisingji, adopted
(XVIII.) Hamirsingji (died in 1862).
(XIX.) Gulábsingji (died in 1876), a cousin of Hamirsingji.
(XX.) Pratápsingji (the present Chief).

[1] The names of Udesingji's seven predecessors are given at p. 249.

As only a small part of the state has been surveyed, the whole area is not accurately known. It may be roughly estimated at about 240 square miles. Of the eighty-eight villages, eighty-one belong to the state, and seven are alienated. The land revenue system, in no way altered when the state was formerly (1833-1852) under British management, was to lease groups of villages to contractors, *ijárdárs*, for terms of five years. This system had the advantage of ensuring the state a regular revenue collected with little trouble or detail. But under it, when, in 1876, Bánsda again came under British management, so wretched was the state of the people that it was determined, as the leases[1] fell in, to replace them by a settlement direct with the cultivators. Accordingly Land.

[1] Of the leases running in 1876, one for one village, lapsed in 1876; a second for 18 villages in 1877; a third for two villages in 1878; and a fourth for 27 villages in 1879. A fifth for 31 villages lapses in 1880. The land belonging to the town of Bánsda is divided into four farms, two lapsing in 1877 and two in 1882. The deserted village of Bibábári on the borders of the Dángs is not farmed.

Bánsda. Land.

in 1875, when the lease of the village Vághái lapsed, the lands were surveyed, a headman appointed, the holdings of each cultivator measured, and his rent fixed. The contractors, feeling that one chief source of gain was passing from them, strongly opposed the new system, and so thoroughly succeeded in alarming the people, that the rates could be inrtoduced for one year only. From the character and condition of the people, the unhealthiness of the climate, and the distance from markets, the rates had to be pitched very low, rice lands paying only 6*s.* an acre and dry crop lands from 4*s.* to 2*s.* Since 1876, when the state came under British management, thirty-nine villages, twelve in 1876-77, eight in 1877-78, and nineteen in 1878-79, have been surveyed and new rates fixed. For rice lands the first class acre rates range from 6*s.* to £1 (Rs. 3 - 10), and the second from 5*s.* to 11*s.* (Rs. 2½ - 5½). For dry crops the first class rates range from 2½*s.* to 8*s.* (Rs.1¼-4), and the second class from 3*d.* to 6*s.* (*annas* 2 - Rs. 3).

In each of these villages were some substantial holders, paying rents varying from £2 10*s.* to £25 (Rs. 25 - 250), and taking their crops for sale to Bilimora, Chikhli, Gandevi, and other markets. The financial result of the new system has been from the first group of twelve villages, including Vághái, a rise in revenue from £877 (Rs. 8770) to £1252 (Rs. 12,520); in the second group, from £1007 (Rs. 10,070) to £1389 (Rs. 13,890); and for the third group from £3584 (Rs. 35,840) to £5263 (Rs. 52,630). Along with the measurement and assessment of the lands, a village establishment has been introduced. The staff paid by allotments of land includes accountants and messengers, and headmen chosen where possible from the dark, *káliparaj*, races. When the state came under British management, fourteen villages were, during the lifetime of the present grantees, held on quit-rents as service, *jághir*, charitable, *dharmáda*, and subsistence, *jivái*, grants. Besides these large grants, lands have in many villages been made over in charity to Bráhmans, and, in reward for services, to revenue officers, the chief's mercenaries, *sibandi*, and the Dheds.

Justice.

Formerly civil disputes might be brought before the chief, who with the help of his manager, gave judgment. But so high a fee, twenty per cent of the award, was levied that civil suits were generally settled by arbitration. Since 1876, the fee has been reduced to ten per cent, and, in 1878, the number of suits had risen to thirty-eight. In 1878 forty-eight boundary disputes were settled, and seventeen remained for decision. The people are quiet and orderly, seldom guilty of crime. Formerly clerks, *kárkuns*, heard criminal complaints, and disposed of them keeping a memorandum of their decisions. Since 1876, the system in force in the neighbouring British districts, has been introduced, the Superintendent being invested with first class, the *mámlatdár* with second class, and his first clerk with third class, magisterial powers. In 1878, of 144 cases sixteen were disposed of by the first class magistrate, fifty-nine by the second, and sixty-nine by the third. Besides these there were three appeal cases, and two committed to the Agent's court.

Bánsda.
Revenue.

About a century ago (1790), the revenue of the state was returned at £3600 (Rs. 36,000), of which £3000 (Rs. 30,000) were recovered from the land and other sources, and £600 (Rs. 6000) from transit dues. In 1852 the revenue stood at £6203 (Rs. 62,030), and from that it steadily rose to £7250 (Rs. 72,500) in 1862, and £11,550 (Rs. 1,15,500) in 1872. Since the introduction of British management, chiefly by the change from the contract to the revenue survey system, the revenue has (1879) risen to £13,986 (Rs. 1,39,860).

Instruction.

In 1875-76, when the state came under British management, there was only one vernacular school in the town of Bánsda. In 1878 there were five boys' schools with an attendance of 212 pupils, of whom 185 were of the upper, *ujli*, and sixty-three of the lower, *káli*, classes. In 1879 a girls' school was started with an attendance of thirty pupils. Four of the six schools are provided with buildings.

Health.

In 1877 a dispensary was opened in Bánsda. In the first year it was attended by 2557, in the second by 3304, and in the third by 4550, patients. The chief diseases were fevers, bowel complaints and skin affections. In 1878-79, 866 children were vaccinated against 1082 in the year before.

Places of Interest.

Ba'nsda, the chief town in the state, had, in 1872, a population of 2321 souls. It has a dispensary, a school, and a post office.

Una'i, a small village on the north border of the state, with a hot spring, has, on the 15th *Chaitra* (March - April), a large fair attended by some six or seven thousand people. Twenty-five per cent belong to the Anávla Bráhmans, who according to mythology, were, at the Unái spring, consecrated as Bráhmans by the god Rám. About fifty years ago some religious mendicants set up a female figure and called it the goddess Únái. The fair lasts for six days, but the 15th, *punam*, is the chief holiday.[1]

[1] A fuller account is given in the Surat Statistical Account. Bom. Gaz. II. 333.

DHARAMPUR.

Dharampur.

Dharampur, a small state under the supervision of the Political Agent of Surat, in 20° 31′ north latitude and 73° 15′ east longitude, lies to the east of the Balsár and Párdi sub-divisions of Surat. It has an estimated area of about 800 square miles, a population, in 1872, of 74,592 souls or 94·13 to the square mile, and, in 1878, a revenue of £25,060 (Rs. 2,50,000).

Description.

Boundaries.

It is bounded on the north by the Chikhli sub-division of the Surat district and the state of Bánsda; on the east by the Peint and Surgána states; on the south by Peint, Daman, and Thána; and on the west by the Balsár and Párdi sub-divisions of Surat.

Aspect.

The west of the state is flat, rising gradually towards the eastern hills which separate it from Surgána and Peint. The east of the country is hilly, rather bare of trees, and not suited for tillage.

Water.

The state is well supplied with rivers. The Damanganga, the Kolak, the Pár, the Vánki, the Auranga, and the Ambika, all flow through it on their way to the gulf of Cambay. Though of no great size these rivers have pools of water all the year round. Its hills, the number of its water-courses, and its height above the sea, ensure a rapid and complete drainage. There are few lakes or reservoirs of any size, but at all seasons the beds of the rivers and brooks afford a sufficient supply of water. In the north and west are a few wells, but in other parts the wild races are content with water drawn from river-bed holes.

Climate.

Except in the west the water is bad, the climate unhealthy, and, in the hot season, the heat is severe. The prevailing diseases are fever, cough, dropsy, diarrhœa, and asthma. No accurate estimate of rainfall can be given, but it may be put down as something over seventy inches. No thermometer readings are available, but the mean temperature is probably somewhat lower than in Balsár.

Products.

Besides a sprinkling of jack, *phanas,* Artocarpus integrifolia, and *jámbudi,* Eugenia jambolana, there are large numbers of mango, *ámba,* Mangifera indica, tamarind, *ámli,* Tamarindus indica, and *pipal,* Ficus religiosa. There is some sparse teak copse wood towards the east, and, towards Peint and Thána, a forest of bamboos, teak, *mahuda,* Bassia latifolia, blackwood, *tanach,* Oogeinia dalbergioides, catechu, *haladvan,* Adina cordifolia, and *sádado,* Terminalia arjuna, is being preserved and gradually becoming valuable. Tigers, *vágh,* Felis tigris, are now and then found in the eastern hills, and Panthers, *dipda,* Felis leopardus, wander all over the state. There is hardly any small game.

Dharampur. Population.

According to the 1872 census, the population numbered 74,592 souls. Of these 73,428 or 98·5 per cent were Hindus, 910 or 1·2 per cent Musalmáns, and 254 or ·3 per cent Pársis. Of the 910 Musalmáns 868 were Sunnis and 42 Shiás; and of the 254 Pársis 239 were Shahanshái and 15 Kadmis. Of the Hindus about 50,000 or 67·03 per cent belonged to the early or dark races, *kálíparaj*.[1] Arranged according to occupation, persons employed by the state numbered 760 or 1·01 per cent of the entire population; professional persons 72 or ·09 per cent; personal servants 1181 or 1·5 per cent; husbandmen 54,119 or 72·5 per cent; traders 202 or ·2 per cent; craftsmen 4962 or 6·6 per cent; and miscellaneous persons 13,296 or 17·8 per cent. There are no beggars. There were 13,521 houses, or on an average, 17·1 to the square mile. Of the whole number, 53, lodging 217 persons or ·3 per cent of the entire population with a population per house of 4·09 souls, were of the better sort, tiled and brick walled. The remaining 13,468, accommodating 74,375 persons or 99·7 per cent, with a population per house of 5·5 souls, were thatched huts with mud walls. Of the 264 villages, 133 had 200 inhabitants, 99 had from 200 to 500, 27 from 500 to 1000, 4 from 1000 to 2000, and one from 2000 to 3000.

Agriculture.

Towards the west the soil is a poor black, eastwards it becomes poorer, and, amongst the hills near Surgána and Peint, yields only scanty crops of the coarser grains. In some hollows among the hills the soil is better, and rice and sugarcane are grown to a limited extent. Except in Dharampur and five or six other villages bordering on Balsár and Chikhli, water is drawn both from wells and rivers. Rice, *dángar*, Oriza sativa, both fine and coarse, is the chief crop; while among pulses *tuver*, Cajanus indicus, and *mag*, Phaseolus radiatus, and sugarcane, *serdi*, Saccharum officinarum, are grown to a limited extent. In the west the crops are the same as those in the east of Balsár. To the east and south inferior crops of the poorer grains, such as *nágli*, Eleusine coracana, and *kodra*, Paspalum scrobiculatum, are grown. The mode of tillage is the same as in the neighbouring British districts.

Trade.

There is a cleared road from Dharampur to Balsár, passable for carts except during the rains. Another cleared road running from Peint to Chival, a village in Párdi, passes through about twenty miles of Dharampur territory. From Chival to Párdi, a made road passable for carts all the year round, affords an easy approach to the railway. A cart road passing south through Peint joins Dharampur with the Násik station on the Great Indian Peninsula line. A regular post kept up by the chief runs between Balsár and Dharampur. Trade is small and there are no available returns. Wood and some grain find their way to Balsár and Daman; and articles of luxury and salt pass to Dharampur from Balsár. There is some little through traffic from Peint to Balsár. Besides the ordinary gold, iron, brass, and wood work, the only manufactures are mats, baskets, and other bamboo articles.

[1] The details are: Dublás 1150; Náikás 2953; Dhundiás 17,713; Káthodiás 50; Bhirpis 73; Ágris 4630; and Dhárlis 23,347; total 49,916.

Dharampur.
History.

The ruling family are Sisodia Rajputs of the Solar race. According to their own traditions, they, about 700 years ago, under a certain Rám Rája, conquered the country from the Bhils; and from their first leader their territory used to be, and, still is, called Rámnagar.[1] In the 15th century the fort of Parnera belonged to it.[2] In 1576[3] the chief of Dharampur, or Rámnagar, went to meet Rája Todar Mal at Broach, gave him £1200 (Rs. 12,000) and four horses, and was allowed to assume the rank of 1500 horse, and agreed to serve the Gujarát Viceroy with 1000 cavalry. In 1609 to check the incursions of the Ahmednagar armies, a force of 25,000 men was stationed at Rámnagar in Dharampur, the chiefs sending contingents according to their respective power and position.[4] Shiváji, in his attacks on Surat (1664-1670)[5] was helped by the chiefs of Ghar and Rámnagar. In 1672 paying a complimentary visit to the chief he took the fort of Rámnagar, saying that he must have the key of his treasure, Surat, in his own hands. Early in the eighteenth century 1727, the Maráthás further increased their power over the Rája, taking away seventy-two of his villages[6] and forcing him to pay one-fourth of his transit dues. In 1785, a year of drought, the people rose on the chief, marched on Dharampur, and burnt the castle.[7] The connection of the British with the Dharampur chief dates from 1803, when, under the terms of the treaty of Bassein (1802, December 31st), the Peshwa's claims to tribute were made over to the British.[8] In 1831, Rája Vijaydevji fell so deeply in debt that an Arab officer, who had become his surety, threatened force if his claims were not paid. The chief called in the Bombay Government, and an arrangement was made under which many villages were mortgaged to the creditors, and a fixed sum set apart for the chief's support. The chief spent the rest of his life in Surat and Baroda living in the most extravagant and dissolute style, and always sunk in debt.[9] He was in 1857 succeeded by his son Rámdevji, and he in 1860 by his son Nárandevji, the present chief, who, living at Dharampur, manages his affairs with prudence, and, subject to the advice and general control of the Political Agent, himself administers the state.[10] The chief change since the accession

[1] The head-quarters would seem to have at first been at Gambhirgad near Sanjan, then at Asharsheta, next (1710) at Nagar in the Fatehpur Nagar Haveli. They were finally moved to their present site by Rája Dharamdevji in 1766, when the name of the town was changed from Modvegán to Dharampur.

[2] Briggs' Ferishta, IV. 51. Grants of land and writings on temples and wells show that Dharampur once included the eight divisions of Gambhirgad, Segva, Asharshets, Báhára, Udva, Bálápur, Dharampuri, and Nagar Haveli.

[3] Bird's Mirát-i-Ahmadi, 344.

[4] Major Watson's History of Gujarát, 68.

[5] Orme's Historical Fragments, 27, 28.

[6] These villages were afterwards made over to the Portuguese by the Maráthás, and now form part of Daman.

[7] The state records were destroyed in a fire in 1785, and nothing regarding the early history of the state can now be traced.

[8] Aitchison's Treaties (1876), IV. 318, 319, CXXIII.

[9] The whole of this debt has been paid off by the present ruler Nárandevji.

[10] No family tree of the Dharampur house is available. According to bardic accounts the present chief is the twenty-first in descent from the founder of the house. The names of the former rulers are, Rám Rája, Somsháh, Purandarsháh, Dharamshah I.,

Dharampur. History.

of the present ruler, was, in 1870, on condition of lowering the rates to Khándesh and paying a yearly sum of £900, the grant of the perpetual farm of the British share of transit duties.

The Dharampur chief exercises second class powers, trying his own subjects for every class of offences. The family follows the rule of primogeniture and has a patent, *sanad*, allowing adoption. He maintains a force of 203 men and is entitled to a salute of nine guns.

Land.

The land revenue and liquor contracts are for the most part farmed to Pársis and sometimes to Hindus and Musalmáns. The farmers, as a rule, pay the Rája partly in cash and partly in grain and grass. There are many cesses, but all are generally included in the gross sum leviable from the village householders. The land is not liable to be sold for private debts. The incidence of the land tax is much the same as in Bánsda.

Justice.

The chief is the final authority in civil and criminal matters. Under him is a judge, *nyáyádhish*, in whose hands all details of procedure are left. Except civil suits settled by arbitration the judge hears both civil and criminal cases. Depositions are taken in his presence and the case is decided summarily. Murder is punished by life imprisonment, other heinous crimes by imprisonment, and less grave offences by fine and whipping. There is no village police. A regular district corps under a chief constable has lately been formed.

Instruction.

There are three schools at Dharampur, one for girls and two for boys. One is an Anglo-vernacular school teaching English up to the fifth standard. There are five more schools in other parts of the state. Arrangements have lately been made for introducing vaccination.

Places of Interest.

Arna'i, about nine miles south of Dharampur, has a hot spring where a yearly fair is held on *Chaitra sud* 15th (April-May). **Dharampur**, with, in 1872, a population of 3233 souls, has, besides the chief's straggling inconvenient palace, some well built houses. It has a dispensary and a good school, and something has been done to water and light its streets. **Nagar**, the ancient capital of the state, about twenty-four miles south-west of Dharampur has a yearly fair on *Chaitra sud* 15th (April-May). **Pa'nikhadak** and **Panga'rba'ri** have small yearly fairs in the month of *Chaitra* (April-May). PINDVAL and VETA'L, small hills, have the ruins of old forts.

Gopusháh, Jagatsháh, Náranshán I., Dharamsháh II., Jagdev, Lakshmandev, Somdev II., Rámdev I., Sadev, Rámdev II., Dharamdev III., Nárandev II., Somdev III., Rupdev, Vijaydev (died 1857), Rámdev III. (died 1860), and Nárandev III. (the present Chief).

SACHIN[1].

Sachin.

Description.

Sachin, an estate of twenty villages, scattered through the Chorási and Jalálpur sub-divisions of Surat, in about 21° 41′ north latitude and 73° 5′ east longitude, has a total area of sixty-five square miles, with, in 1872, a population of 17,103 souls or 263·12 to the square mile, and, in 1878, a revenue of £17,717 (Rs. 1,77,170).

Climate.

Especially in the villages of Dumas and Bhimpor at the mouths of the Tápti and Mindhola, the climate is healthy and pleasant. The average yearly rainfall is about thirty-six inches, and the average range of the thermometer from 80° to 90°. The common forms of sickness are fever, cough, and bowel affections.

Products.

There are no forests, but, as in the neighbouring parts of Surat, there is a free growth of mango, *ámba,* Mangifera indica, tamarind, *ámli,* Tamarindus indica, nim, *limbdo,* Melia azadirachta, banyan, *vad,* Ficus indica, *piplo,* Ficus religiosa, wild date, *khajuri,* Phœnix sylvestris, and other trees.

Population.

The 1872 census gives a total population of 17,103 souls, of whom 14,678 or 85·8 per cent were Hindus, 2272 or 13·3 per cent Musalmáns, and 153 or ·9 per cent Pársis. There were, in 1872, 4491 houses, or an average of 100 houses to each square mile. Of these, 415, lodging 1964 persons or 11·4 per cent of the whole population at the rate of 4·7 souls to each house, were built of stone or fire-baked brick. The remaining 4076, accommodating 16,554 souls or 88·6 per cent at the rate of 4·06 persons to each house, were mud walled, grass or palm-leaf thatched huts. Of the twenty villages, two had a population of less than 200 souls, six had from 200 to 500, six from 500 to 1000, four from 1000 to 2000, and two from 2000 to 5000. Except deep-sea fishers, sailors, and tile turners, who sometimes leave their homes for as long as eight months at a time, the whole of the Sachin people is stationary.

Tillage.

The soil is in some places black, and in others light. The number of ponds and wells, of which there is a good supply, is being yearly increased.[2] The chief crops are rice, *dángar,* Oryza sativa; millet, *bájri,* Penicillaria spicata; Indian millet, *jowári,* Sorghum vulgare; wheat, *ghau,* Triticum æstivum; *tuver,* Cajanus indicus; *mag,* Phaseolus radiatus; sugarcane, *serdi,* Saccharum officinarum; and cotton, *kapás,* Gossypium herbaceum. The tillage is the same as in the neighbouring British and Gáikwár villages.

[1] From materials supplied by Mr. E. C. K. Ollivant, Assistant Collector in charge of Sachin.

[2] In 1878 a sum of £456 (Rs. 4560) was spent in building and repairing wells and ponds.

Sachin.

A lately built breakwater at Dumas and a causeway at Bhimpor, by keeping out the tidal water, prepare the way for making culturable a large area of salt land.

Capital.

The business of money-lending is almost entirely in the hands of grain-dealers, as a rule Márvádi Shrávaks. Formerly most state demands were payable in Broach rupees; but the British is the only currency now recognised. Except labourers employed by the state, whose daily wages in the lifetime of the late Nawáb were 3*d.* (2 *annas*) for a man, 2½*d.* (1½ *annas*) for a woman, and 1½*d.* (1 *anna*) for a boy, the same prices and wages prevail as in the neighbouring British villages. The weights and measures are the same as in Surat.

Roads.

Up to the death of the late Nawáb (1873), except three miles between Bhimpor and Gaviar on the way to Surat, there were no made roads. Since 1873, bridged and metalled roads have been made[1] from the Bhimpor road to Dumas 1½ miles, from Sachin to the railway station three-quarters of a mile, and from Sachin to Láchpor on the Mindhola river two miles. The Sachin section of the Sachin and Surat road is now under construction. A bridge over the tidal creek at the village of Udhna was completed in 1877-78 at a cost of £1635 12*s.* (Rs. 16,356), and in 1877-78 a rest-house was built at Sachin.

Ferries.

There are three ferries on the Mindhola river between Sachin and the Gáikwár's Maroli sub-division.

Post-office.

There is one post-office in the town of Sachin, under the management of the British post department.

Railway.

The Bombay Baroda and Central India Railway runs through about seven miles of the state. The average traffic at the Sachin station, during the five years ending 1877, was, of passengers 22,988, and of goods 1672 tons.[2]

Manufactures.

The hand-loom weaving of cotton cloth is carried on in one or two villages, chiefly in Kotha, whose cloth, woven by Musalmán Táis, is held in high local esteem. Near Sachin station is a steam cotton ginning and pressing factory.

History.

The Nawáb of Sachin is of African descent.[3] When his ancestors came to India is doubtful. During the fifteenth century, under the name of the Sidis of Danda-Rájápur and Janjira in the Konkan, they were known, first as the Bijápur (1489-1686), and afterwards as the Moghal, admirals. Under Bijápur, their fleet guarded commerce and carried pilgrims to Mecca, and, in 1660, on receiving a yearly grant of £30,000 (Rs. 3,00,000) from the Surat revenues, they became Aurangzeb's admirals. In the eighteenth

[1] In 1878, £2069 (Rs. 20,690) were spent on road repairs.

[2] The details are: 1873, passengers 20,318, goods 1483 tons; 1874, passengers 24,448, goods 1228 tons; 1875, passengers 23,142, goods 1419 tons; 1876, passengers 23,143, goods 1900 tons; and 1877, passengers 23,890, goods 2329 tons.

[3] In western India Habshi includes not only Abyssinians but Africans from the Somáli coast.

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century on the decline of Moghal power, the Janjira Sidis became notorious pirates, plundering the ships of all nations except the English, whose friendship they cultivated.[1] During the early years of the eighteenth century, the Sidis were at constant war with the Maráthás, and, though the Peshwa succeeded (1736-37) in annexing the greater part of their lands, he failed, in spite of yearly expeditions, to take their island fort.[2] In 1762, to the exclusion of Abdul Rahim the rightful heir, Sidi Yákut succeeded at Janjira. Helped by the Maráthás, Abdul Rahim, though defeated and a fugitive, was so formidable a rival, that Sidi Yákut compromised the dispute by promising that, on his death, Abdul Rahim should succeed to Danda-Rájápur and Janjira. Under this agreement Abdul Rahim succeeded in 1772, and continued to rule till his death in 1784. On Abdul Rahim's death, to the exclusion of his eldest son Abdul Karim Yákut Khán commonly called Bálu Mia, Sidi Johar, commandant of Janjira seized the chiefship.[3] Bálu Mia fled to Poona. His cause was strongly supported by Nána Phadnavis, who was anxious by some means to gain power over the unconquerable island of Janjira. Johar appealed to the English to settle the dispute, declaring that he would fight as long as he had one man left and the rock of Janjira remained. Efforts were made to prevent the outbreak of war, and, on his making over his claims on Janjira to the Peshwa, Yákut Khán or Bálu Mia was guaranteed a tract of land near Surat estimated to yield £7500 (Rs. 75,000) a year.[4]

The first instalment of the grant consisted of seventeen detached villages in the Chorási sub-division known as the *sattarqám pargana*. As it was found that the territory, then granted, did not yield the promised revenue, an addition was made of three Párchol villages now part of Jalálpur. But as the Peshwa never succeeded in reducing Janjira, no farther grant of territory was made. Bálu Mia arrived at Surat, and, after a short residence there, proceeded to the small fort of Sachin, which he had chosen as his head-quarters. Shortly after on paying the Emperor Sháh Álam II. a fee, *nazarána*, he received the title of Nawáb. He afterwards changed his residence to Láchpor, and, dying in 1802, was succeeded by his son Ibráhim Muhammad Yákut Khán. In 1816 an attempt was made to induce the Nawáb to transfer to the British, criminal and civil jurisdiction in his villages. But as the concessions offered were not considered sufficient, the negotiations fell to the ground. His extravagant habits plunged the Nawáb into money difficulties, and in 1833 an inquiry, made by the British Government, showed

[1] In a treaty with the Sidis, the British Government, in 1733, pledged itself to perpetual alliance and sincere friendship.

[2] In 1736-37 the Peshwa acquired half the revenues of eleven mahals in the Habshi's territory. During their ascendancy, every year between 1682 and 1736 the Maráthás attacked Janjira, but, having to leave during the rainy season, always failed to take the island.

[3] Sidi Yákut had made a will bequeathing the principality to the second son of Abdul Rahim at his father's death, under the guardianship, in case of a minority, of his own friend Sidi Johar. Grant Duff's History, (Bom. Ed.) 507.

[4] Aitchison's Treaties (1876), IV. 315, CXXIII.

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claims against his estate amounting altogether to £132,823 10*s.* (Rs. 13,28,235). At his request the British Government agreed to effect a settlement. In 1835[1] the debt was guaranteed; and all the villages, except Sachin and Láchpor, were attached and the country managed by the District Judge then Agent at Surat; and, after setting apart £1800 (Rs. 18,000) a year for the maintenance of the Nawáb, the balance, about £6700 (Rs. 67,000), was spent in paying off the debt.[2] Dying in 1853, the Nawáb was succeeded by his son Sidi Abdul Karim Khán. In 1859,[3] when £78,581 (Rs. 7,85,810) of the debt had been paid, the attachment was withdrawn, and, as the revenue had fallen to £7891 (Rs. 78,910), Government agreed to hand over the whole estate to the Nawáb, on his promising to pay, every year before the first of June, a sum of £3500 (Rs. 35,000), until the outstanding sum of £54,242 (Rs. 5,42,420) should be cleared off. In 1859 the Nawáb received a patent, *sanad*, guaranteeing the succession of his state according to Musalmán law. Till his death in December 1868, he regularly paid the yearly sum of £3500 (Rs. 35,000). He was succeeded by his son Ibráhim Muhammad Yákut Khán, who died in 1873 leaving a son Abdul Kádar, the present chief, then a boy of nine years. Since 1873 the state has been managed by an assistant to the Political Agent of Surat, and, by regular yearly instalments, the whole of the debt was cleared off in 1877.

The following is the Sachin family tree:

(I.) Abdul Karim Yákut Khán (commonly known as Bálu Mia) (died 1802).
|
(II.) Ibráhim Yákut Khán (died 1853).
|
(III.) Abdul Karim Khán (died 1868).
|
(IV.) Ibráhim Muhammad Yákut Khán (died 1873).
|
(V.) Abdul Kádar (the present Chief).

The chief is entitled to a salute of nine guns, and has power to try all offences committed by the people of his state. He maintains a force of sixty-two men. In point of succession the family follows the rule of primogeniture.

Land.

The state lands are tilled on the holding, *khátábandi*, system. In theory, possession depends on the Nawáb's pleasure; in practice, a holder cannot be ousted unless he fails to pay the assessment. Holdings can be transferred only with the chief's sanction and on

[1] This and not 1829 (Aitchison's Treaties, IV. 311) seems to have been the date of the attachment.
[2] The terms of the agreement are given in Aitchison's Treaties (1876), IV. 316.
[3] This and not 1864 (Aitchison's Treaties, IV. 311) seems to be the correct date.

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the payment of a fee, *nazarána*, varying from five per cent of the assessment in the case of direct male succession, to twenty per cent on a transfer to an outsider.[1]

Arable waste taken for tillage pays a fee, *nazarána*, of about twenty per cent on the first year's assessment. Neither land nor field tools are liable to be sold for private debts. In all the villages the land assessment is paid in money, and generally speaking the fields are tilled by the persons in whose names they stand. Of 26,814 acres the total area, 23,604 belong to the state, and 3210 are alienated. Of the state land 63,921 acres are unarable. Of the arable area 15,649 acres are occupied and 1563 acres waste. On the occupied arable land the assessment averages 16*s.* 3*d.* (Rs. 8 *as.* 2) an acre, compared with 13*s.* 4½*d.* (Rs. 6 *as.* 11) including the local fund cess, in the neighbouring British villages. The acre rates, on land able to yield sugarcane and similar crops, vary from £2 6*s.* to £3 (Rs. 23-30), on rice land from £1 1*s.* to £2 18*s.* (Rs. 10½-29), and on ordinary dry crop land from 4*s.* to £1 10*s.* (Rs. 2-15). The revenue is collected in two villages in two instalments, December and February, and in the rest in three instalments, December, February, and April. The process for the recovery of arrears is the same as in British villages. Billets, *mohsals*, are seldom resorted to. Remissions are granted in cases of damage by fire or flood, of extreme poverty, or in specially bad seasons.

Justice.

Civil and criminal authority rests with the Nawáb and his officers. Formerly to settle questions of usage, caste heads and councils, *panchávats*, and in fiscal matters, village headmen and other hereditary revenue officers, were consulted by the Nawáb. In cases decided by the Nawáb, the statements of witnesses were taken in writing by the court clerks, and were then read over to the Nawáb in the Darbár room, usually in the absence of the parties. In civil suits a commission of ten per cent on the amount at issue was paid by the plaintiff in advance, and recovered from the defendant if the plaintiff gained the suit. Process fees were also levied at rates varying from 3*d.* to 4*s.* (*annas* 2 - Rs. 2). In criminal cases, the usual punishment was, in the lighter offences, fine, and in the more heinous, imprisonment. On the complainant paying a fee of 2*s.* (Re. 1) petty offences might be compromised. During the minority of the present Nawáb, British codes and acts have been introduced, and the following courts established. The court of the minister, *diwán*, with jurisdiction in civil suits up to £100 (Rs. 1000); of the sub-divisional magistrate, *tahsildár*, with the powers of a second class magistrate; of the Assistant Agent in charge of the state with, in criminal matters, the powers of a district magistrate and assistant judge, and in civil cases the powers of an assistant judge; and of the Agent to the Governor with the powers of a District and Sessions Judge, Government exercising the powers of the High Court. In

[1] The details are: direct male descent, 5 per cent; direct female descent, 10 per cent; collateral succession, 10 per cent; transfer, 20 per cent.

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1878-79, 306 civil, 126 criminal,[1] and three appeal cases were disposed of. Registration is practised, and fees levied according to the following scale: on deeds of sale and mortgage bonds, a five and four per cent fee; on wills and adoption deeds, a fixed fee of 10*s.* (Rs. 5); and on all other deeds, a fixed fee of 8*s.* (Rs. 4). From the Kolis of Dumas a divorce fee of £5 (Rs. 50) is levied, and a fee of 2*s.* 6*d.* (Re. 1½) on applications for the restitution of conjugal rights. A fee of 2*s.* (Re. 1) is also charged on powers of attorney, petitions of appeal, sealing decrees, and withdrawing from, or compromising, suits. A fee of 1*s.* (*annas* 8) is charged on agreements and security bonds. On ordinary petitions the fee is 1½*d.* (*anna* 1).

Police.

Most villages have a police as well as a revenue head whose emoluments are fixed. The other village servants combine revenue and police duties. The chief of them, the village messenger, *haváldár*, is paid at 8*s.* (Rs. 4) a month; the rest, from one to five in number, of the Dubla or Dheda cast, enjoy rent-free plots of land. At the head of the police is a chief constable, *faujdár*, whose head-quarters are at Sachin, and who has the control of the troops, *sibandi*, 64 in number, 24 Arabs, 17 mounted, and 23 foot police. The Arabs, the armed police of the state, are directly under a *jamádár*, an Arab of some importance, who supplies the contingents in Dharampur, Bánsda, and Sachin. The mounted police and constables, though ordinarily employed on revenue or escort duties, are available for police purposes. Occasionally proprietors, *girásiás*, are called on to supply police guards at the Nawáb's residence.

Revenue.

During the forty-three years ending 1879, the gross yearly revenue has risen from £9500 to £18,956 (Rs. 95,000-1,89,560). After paying the last of the debt, and with outstanding liabilities amounting to only £1067 (Rs. 10,670), there remained on the 31st July 1878 a balance of £14,396 (Rs. 1,43,960).

Excise.

As a source of revenue spirits come next to land. This, as in the Surat district, consists of the amount bid by village tavern-keepers at a public auction for the right to make and sell spirits and palm juice, *tádi*.

Cesses.

Under the head cesses, the chief items are: on the cotton press and ginning yards, from £1 to £5; on the village shepherds, from £1 10*s.* to £6; on the tanners, 6*s.* to £2-6; on each grain dealer and money-lender, 6*s.* to £5; on each goldsmith, 4*s.* to 12*s.*; on each weaver, 4*s.* to 8*s.*; on each butcher, 10*s.*; on each cotton cleaner, 2*s.* to 12*s.*; on each oil-seller, 4*s.* to 8*s.*; and on each fisherman[2] and sea-coast Koli, 2*s.* to 10*s.* There is also a duty of 7½ pounds on every cart-load of 1200 pounds (30 Surat *mans*) of grain imported into Dumas. The right to levy this duty,

[1] The details are: hurt 29, wrongful restraint 4, insult and petty assaults 19, mischief 30, house-trespass 1, theft 30, criminal breach of trust 3, cattle pound offences 6, and excise 4; total, 126.

[2] Besides the poll cess, the Dumas, Bhimpor, and Gaviar fishers pay on each stake net, *golva*, £1 10*s.*; on each drag net, *lodh*, 1*s.*; on each marriage, 10½*d.*; and on each re-marriage, 5*s.*

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as well as the right of selling copper and brass vessels is put to auction, and brings, on an average, from £2-10 to £3 (Rs. 25-30). A yearly sum of £1 5*s.* (Rs. 12½) is levied from the Dumas shopkeepers in consideration of their having the sole right of buying the thread spun by the fishermen. Under the head of cesses comes the right to levy what is known as the Dumas *choki* dues. This right is at present farmed for a yearly sum of £201 14*s.* (Rs. 2017). The dues consist of an additional twenty-five per cent on the cesses on fishermen and sea coast Kolis, on stake and drag nets, and on the masters of ships. This right, which formerly belonged to the British Government,[1] was made over to the Nawáb in 1865, upon his undertaking to pay a fixed yearly sum of £170 (Rs. 1700). The state draws no revenue from customs or transit dues. Tolls are taken at two places, one on the Sachin and Surat road for the repairs of a bridge over a tidal creek, the other at the ferry at the mouth of the Mindhola river between Bhimpor and the Gáikwár village of Dánti.

Crown Dues.

Under this head come the crown dues, *nazaránás*, payments made by state servants and others in public assembly on the *Dasera*, the *Moharam*, and the *Ramzán* and *Bakri Ids*. Village headmen and accountants pay 4*s.* and 3*s.* (Rs. 2 and 1½) respectively. Besides these items certain original dues, *mámuli haks*, of sheep, dried fish, rope, thread, vegetables, and earthen vessels, worth about £50 (Rs. 500) a year, are levied in kind.

Instruction.

According to the 1872 census, of 14,678 the total Hindu population, 1184 or 8·06 per cent; of 2272 the total Musalmán population, 122 (males 119, females 3) or 5·3 per cent; and of 153 the total *Pársi* population, 38 (males 30, females 8) or 24·8 per cent, were able to read and write or were being taught. Within the last four years the number of schools and pupils has much increased. There are (1879), under the education department, five schools maintained at a yearly cost of £113 (Rs. 1130), with an average attendance of 176 pupils, and two private grant-in-aid schools.

Health.

The dispensary, opened in 1878, was, in that year, at a cost of £93 (Rs. 930) attended by 1775 out-door and three in-door patients. Of the out-door patients 1728 were cured, one died, ten left, and ten were under treatment at the close of the year. The chief diseases were malarious fever, liver, and skin affections. In 1878, 409 persons were vaccinated.

Places of Interest.

Bhimpor, a village of 2772 souls on the sea-coast near the mouth of the Tápti, has a small temple dedicated to *Hanumán*. On the 14th of the first half of *Bhádrapad* (September-October) a yearly fair is held in honour of the god, when people from Surat throng in numbers.

[1] It is hard to say how the British Government came to have this right. The present Sachin villages in the Chorási sub-division belonged to the Gáikwár, who granted them to Sakhárám Bápu from whom they passed into the Peshwa's hands. Whether the Dumas *choki* dues ever belonged to the Peshwa, or whether they passed direct to the British as an appurtenance of the port and city of Surat, or were acquired by them through the Gáikwár, is doubtful.

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Dumas, a village of 4531 souls, a mile from Bhimpor, with some good houses, excellent water, and a cool climate, is, during the hot season, a favourite resort for the European residents of Surat. It has a school-house, with room for 200 children, built in 1878 at a cost of £200 (Rs. 2000).

Sachin, a small village of 722 souls, has, besides the Nawáb's palace and a garden, a school, a dispensary, and a post office.

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[1] In this index R. K. stands for Rewa Kantha, C. for Cambay.

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